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JOHN LUTHER STEPHENS.

THE young missionary who met a violent death at Ahualulco, Mexico, on the 2d of March, was a man thoroughly devoted to the service of Christ, active, earnest, faithful, hopeful, and perhaps too fearless in his missionary work; giving great promise of usefulness in future life, but, possibly, destined to effect more good by his death than he would have accomplished had he lived. When it was announced in the Herald for April that he had been assassinated, no particulars of the sad occurrence had been received; it was only presumed that he was killed by Papists, because he preached to them a purer faith. This is now known, and it is but too apparent that Romish priests must be held responsible for the murder. Mr. Foster, United States Minister at Mexico, has forwarded to the Missionary Rooms copies of several telegrams from the Governor of the State of Jalisco (at Guadalajara), announcing (March 2d) that Mr. Stephens was "murdered in the midst of a mob of more than three hundred persons, to the cry of 'Viva el Cura,' breaking open the door of his house"; that he (the Governor) had immediately "sent to that town two hundred men to restore order, and arrest and punish the guilty"; and then (March 4), that several parties implicated in the murder had been arrested, "and among them the parish priests of Ahualulco and Teschitan," and orders had been sent to "try them, and conclude the investigation as quickly as possible." On the 7th of March the Governor telegraphed again, that the priest of Teschitan was set at liberty for want of proof against him, but the priest of Ahualulco was declared properly imprisoned. The Mexican Minister of the Interior telegraphed to the Governor, the "positive satisfaction," and the "sincere thanks" of the President, in view of his action in the case. Mr. Foster also sends an extract from the "Two Republics," of Mexico, which says:—

"From all accounts, this horrible crime was a deed of fanaticism, and prompted by religious persecution. The following telegram furnishes a portion of the particulars.

"GUADALAJARA, March 4, 1874.

"At two o'clock, A. M., on the 2d instant, the house of Rev. Mr. Stephens was assaulted by a mob, composed of about two hundred persons, crying, "Long live

the curate, death to the Protestants." They forced the doors and entered, destroying and stealing everything they found. Stephens . . . was brutally assassinated; his head was severed into several parts, and his body was very much mutilated. . . . The originator of this horrible misfortune, according to data not without foundation, is the curate, whose exact words, pronounced the previous day (Sunday) in the pulpit, were: "The tree that bears bad fruit should be cut down."

"We are assured, from the best American sources and others, that the Federal and State authorities are pursuing the murderers with the utmost rigor of the law. . . . We hope, among the first arrests that were made, was the originator of the outrage, and doubtless an active instigator of the assassination. The true maxim in statesmanship is, 'The higher the social standing of a culprit, the more certain and severe should be the punishment.'" It would thus appear that there has been no want of detestation of the crime in Mexico, and no lack of effort by officials, to secure the just punishment of the guilty parties.

The likeness of Mr. Stevens, given in this number of the *Herald*, was engraved from a photograph sent to the Missionary Rooms just before he left California for his missionary field. He was born at Swansea, Wales, October 19, 1847. His father, a sea-captain, was drowned in 1850. While he was yet a child, the family came to this country, and his mother now resides at Petaluma, California. In 1866 he became interested in religion, and united with the Congregational church at Petaluma. Desiring to enter the ministry, he passed two years and a half in study at the Petaluma Baptist College, and nearly three years at the Pacific Theological Seminary, graduating from the latter May 24, 1872. He was licensed to preach April 9, 1872, by the California Bay Association, and preached for a time to the First Congregational Church in South Vallejo. Having decided to labor in the missionary cause, he was ordained September 19, 1872, and soon after started, in company with Rev. David Watkins and Mrs. Watkins, for Guadalajara, in Mexico.

Measrs. Stevens and Watkins were two of the three who constituted the first class in the Pacific Theological Seminary, were personal friends, both warmly interested in the missionary work, and though much needed in California, longed to preach Christ where he was less known than there. Letters published from time to time in the *Missionary Herald* have told the story of their most friendly reception by government officers, and by many of the people, at Guadalajara; of the remarkable preparation for their work which they found in that field; of their zealous labors; of the cheering results already reached and the bright prospects opening; of the opposition, threats, and attempted violence of Romish priests, and others incited by them; and of the opening and promise which led Mr. Stephens, a short time since, to take up his residence alone at Ahualulco. The history need not be repeated here; but it may be well to present a few extracts from an obituary of Mr. Stephens, written, it would seem, by one who knew him well, and published in the San Francisco "Pacific," of March 12. After his conversion, it is said, "He felt that he must leave business and enter the ministry. The Pacific Theological Seminary was just then, in the spring of 1869, forming its first class, and he joined it. While the Seminary was in this city, he was actively engaged in Christian labor, chiefly in connection with the Third Church. The school for the Chinese was under his care, and he en-

joyed greatly his opportunity of work for them, as well as the obvious tokens of their progress in Christian knowledge.

"During the latter part of the middle year, not long before the seminary was removed to Oakland, his religious nature was more profoundly stirred than it had been before. His consecration was hearty, and he went over to his Master with his whole being. . . . He engaged earnestly in the young people's union meetings, which were so full of religious interest during the years 1872-73. Through the close friendship subsisting between himself and Watkins, the claims of the Mexican field were brought before his mind. He saw them, admitted them, and threw himself with rare ardor and hopefulness into the projected mission to that field. . . .

"His letters have given delightful evidence to his friends, that his little more than a year's service has been fruitful of good; while we know, from the same source, that he was in sympathy with that life beyond, into which, alas, he has so early, and by so ruthless hands, entered."

Dr. Moor, Mr. Stephens' teacher in the Pacific Seminary, at the close of a recent note to the Secretary of the Board, says: "Stephens was one of the sweetest and most devoted of young soldiers of the cross, and we feel his loss as a mother feels the loss of her favorite boy."

The last letter received at the Missionary Rooms from Mr. Stephens was marked for publication in the Herald before intelligence of his death was received, and extracts from it may appropriately close this notice. It was dated Ahualulco, December 31, 1873. He says: —

"It is almost a month since I moved to this new outpost. I immediately sent out notices of a day school for boys and girls, and a night school for men and women, — this being one of the easiest and most rapid methods of drawing the people. A large room in the house was fitted up for school-room and meeting-room, with seats (for 60), tables for writing, black-boards, etc., etc., and the schools opened. The first week but few came, but now the day-school numbers 14 and the night school 43."

The programme of his weekly labors is then given, which includes preaching twice on the Sabbath and twice during the week, and the letter continues thus: —

"Those who are able, pay twelve and a half cents per week for lights, etc. This is the first time anything of the kind has been started here, and after a month's experience I can confidently say it is a success. My sermons are not written, but with Bible in hand I explain some chapter that has been called for, or some subject, as Pardon, Prayer, the New Life, etc., and for never less than an hour, often an hour and a half and two hours, the people listen with rapt attention. Never have I seen persons so interested in divine things. Last night, for example, my topic was 'Worship of images,' and after speaking for two hours, the people still requested me to keep on. We often have proofs that the words are not spoken in vain. Sunday night my theme was 'The two roads,' text Matth. vii. 13, 14. Last night, after the meeting, a baker came to me, saying he was very much troubled after hearing the sermon Sunday night, for his business forced him to work on Sundays, and what should he do? You can see from this, that the Spirit is at work among these hearts.

"A family keep house for me. The husband is quite an intelligent man,

takes charge of the writing class, and one of the reading classes. Aside from this aid I am entirely alone, with the day and night schools and the preaching. I am hoping for his speedy conversion, that he may take my place here and let me go on farther, there are so many places waiting for the good news.

"Another good sign is the sale of books. Since I came here, over two hundred Bibles, Testaments, Tracts, Evangels, etc., etc., have been sold, and I am waiting for more from Mexico. My room is also a public reading-room, where many come to read. I also loan papers and books, and in this way much truth is sent abroad. The first few days we met some opposition; the doors were defaced, stones were thrown at the windows, and there was shouting during the speaking. But all this has entirely ceased; *I sleep as safely as in California.*

"Have just received four letters from Mr. Watkins. We already feel the necessity of more helpers. The people are awakening exceedingly fast; books travel from town to town, and the demands for reunions, are more, a great deal, than we can supply. It is better for us that Mr. E. [whom Mr. S. expected to join the mission] is married. The people here need the purifying influence of *home*. They have not the word in their language, nor have they *any* of the preciousness of our American homes. They need greatly this gem of Christianity. From my own experience I should advise that no more unmarried missionaries come to this field. The wife is as secure as the husband, and the influence extends farther. May the New Year be more happy and prosperous than any previous one for the dear Society and its members."

How little, when he thus wrote, did Mr. Stephens anticipate the violence that would so soon take him from his much loved work, and make his "New Year" so happy in a brighter world! His thoughts are not our thoughts, neither are His ways our ways.

MRS. LOUISA M. ANDRUS.

THE Eastern Turkey mission, specially the Mardin station, has met a severe loss in the death of this excellent woman, which occurred on the 29th of December last. Mr. H. N. Barnum, of the mission, in a letter written soon after her death, referred to the sad event as follows:—

"Mrs. Andrus was a model of gentleness and uncomplaining cheerfulness under any and every discomfort and trial. During the recent protracted absence of her husband and Miss Parmelee, at Mosul, her letters to us showed that she was bravely bearing her loneliness, and was, at the same time, not neglectful of opportunities for doing good. Her death is a great blow, not only to her own family and station, but to our whole mission. Seriously imperiling, as it does, all the interests of Christ's kingdom in that part of the field, it is one of the great depths in the mysteries of God's working."

Miss Parmelee, associated with Mrs. Andrus at Mardin, wrote soon after the death:—

"My dear missionary sister was taken ill with membranous sore throat, and after a few days of much suffering, fell asleep in Jesus, leaving my heart full of bewilderment and pain. . . . I wish you could have known this sister. Hers

was one of those quiet, unpretending lives, whose delicate fragrance is appreciated only by those who come very near. How many times have I wished that a portion of her gentle, patient, self-forgetful, loving, helpful, earnest walk might be mine! And her death was in sweet accord with her life. Not a shadow of fear or distrust could we detect during all those hours of anxious watching. Husband and children she could leave to Jesus without a question as to why it must needs be; and she so young and full of life! We had walked side by side in the closest of sisterly intimacy for more than five years, and we had seemed to be walking *together*; but in those last hours, I watched her with much of reverence and awe."

Mrs. Williams, formerly of Mardin, now in this country, writes: "The death of Mrs. Andrus is such a blow to Mardin that I know not how to speak of it, and in their affliction I am sorely afflicted. I could wish that I might give you a true conception of her character, for it was one to admire, with much in it that those would not suspect who only knew her as a school girl, or in the ordinary routine of home-life in America. Perhaps the foreign missionary life, more than any other, develops all the hidden resources of one's being. She was too unassuming ever to think that she was doing anything great, or worthy of special praise; but, faithful in the least things as well as the great, and often working out of sight, she has left an influence in the home over which she presided, and given an example to all the people about her, that will long be felt. Like some hidden spring that sends forth rills of refreshing, making a lovely, fragrant greenness in the midst of a desert waste, so her life imperceptibly flowed out, gladdening and beautifying a space in the great waste about her, within which many a weary pilgrim had found rest and strength.

"The thoughts of many who hear of the finished work of Mrs. Andrus will go back six years, to the marriage and departure from America of a very quiet, reserved young lady, whose bravery, and devotion, and cheerfulness of heart, were only indicated by the glowing expression of her face. Her manner did not at all indicate the strength that was in her, and gave but faint prophecy of her capability for planning and executing excellent things. It would surely be an encouragement to all timid, shrinking, self-distrustful ones, to know what she was able to accomplish for the Master. She was unreservedly given to his work, and no privation, or loneliness, or severe toil, ever made her shirk a duty. None could be more earnest, more true, or more unflinching than this quiet woman, in all that she was called to do as a missionary.

"Especially in these last years, when the working force at Mardin has been so small, has she shown her whole-hearted devotion, ever studying how to lessen her husband's cares, 'bearing all the home burdens, always careful that no friction should arise to divert him from his work or make his burdens heavier,' cheerfully enduring long separations, while he was away in some other part of the field, and during such absence sometimes attending to all the station business at home. And to the very last, though often suffering intensely, she was 'the same self-forgetful, patient, loving Louise, anxious only for others' comfort.'

"During the last weeks of her life, while Mr. Andrus and Miss Parmelee were absent on a long tour, she was making haste to get home work done, 'full of anxiety with regard to the winter's work among the women,' longing for Miss

Parmelee's return, that they might begin together. But, alas for the women of Mardin! The Master had called for her. She was no longer to go in and out before them, ministering to them in Christ's name.

"Usually in the enjoyment of health, and unfailing in her round of duties, it did not seem possible to those near her that she would not recover from the illness which so suddenly prostrated her. But when hope suddenly died out of their hearts, when their eyes were opened to see that she was 'very near the going home to be with Jesus,' they were overwhelmed. In that hour '*she* was the strong one to comfort and sustain.' Of the 'calm, quiet, trustful departure,' Miss Parmelee writes: 'She had many intervals of quiet rest the last night and day, during which she had sweet words for us, and for the people who kept coming in. Her faith was unclouded; we could not detect the shadow of a fear. She kissed the children, saying, 'I leave you all to Jesus; he will care for you; love Jesus.' Again and again her husband asked, 'Is Jesus near?' and she always replied, 'Yes, very'; adding, 'What do those do who have not Jesus to support them in this hour?'

"The funeral services were simple, but appropriately conducted in Arabic by the native pastor, who spoke touchingly from — 'Blessed are the dead who die in the Lord'; and in the presence of a large crowd of sympathizing friends, some of them Moslem women, her body was committed to the tomb, while Christian voices sang those comforting words, 'Forever with the Lord.' And so ends on earth another precious life; a life so linked with the interests of Mardin that we cannot but wonder at this swift removal. It is bewildering. Apparently it will be a serious hindrance to the work. But with a faith that fails not, one of the bereaved family writes: 'O, if the Lord would give us spiritual blessings in such measure as he has given us afflictions, how would we rejoice before him!'"

Louisa M. Morse was born at West Durham, N. Y., March 5, 1846. The family having removed to Jewett, N. Y., in July, 1862, she there professed her faith in Christ and united with the Presbyterian Church. Five years later, in 1867, influenced by letters to a Bible-class with which she was connected, from Mr. Chapin, of the North China mission, and by other appeals on the subject of missions, she decided to give herself to the foreign work. On the 26th of March, 1868, she was married to Rev. A. N. Andrus, an appointed missionary of the American Board, and on the 25th of the next month sailed with him, designated to Mardin, in Eastern Turkey, where she spent the few remaining years of her life.

THE RELIGIOUS CONDITION OF SPAIN.

THE readers of "Littell's Living Age," and of the "Eclectic Magazine," must have been interested in some very striking letters on the social and religious life of Spain, apparently from the pen of an English gentleman, for many years a resident in the country, and possessed of uncommonly favorable opportunities for observation. The letters are reprinted from an English literary magazine, and are the more valuable because free from any suspicion of missionary interest, and the candid admissions of one in evident sympathy with the church

establishment, and ready to give full recognition to its services in the cause of religion.

"My religion has broken down," — these words, heard from the lips of a poor boatman, express in brief the sum of the writer's observations of the religious life both of the educated and uneducated classes in Spain.

"The Church of Spain — of Spain in 1873 (I write of what I have seen in the south and in the interior of Spain; in the north, I am told, ecclesiastical affairs wear a wholly different aspect), is an institution which has lost its hold on the masses, both educated and uneducated. They do not look to its shelter for the offering of prayers, nor to its pulpit for instruction, nor to its minister for support and comfort. In literature, in intercourse with strangers, in thought and education, all around has moved; the Church moves not; she is left behind in the onward march; too proud to ask, to follow, or to learn, she stands alone; too proud to acknowledge, or too much wrapped in sublime slumber and dreams of her past glory, to recognize for a moment the fact that she is alone."

The writer quotes the statement of the Indian Reformer, Cheshub Chunder Sen, in regard to the thousands of the educated classes of India, "now going about, having cast off their old faith, seeking for some faith on which to stay the soul," as presenting a very close parallel to the religious state of thousands of educated Spanish gentlemen, especially "professional men, tradesmen, literary men, and artisans, — the state of all, in a word, who travel, think, or read."

Like the Hindus described by Mr. Sen, "they have unobtrusively but certainly cast aside the faith in which they were brought up, and, having nothing sure, nothing established, nothing of a church, public service, and the sympathy needed by mankind in its religious aspirations — which a church and assemblies foster — to which to cling and on which to anchor their souls, they are simply going about seeking some one to lead them by the hand, some one whose talents and character give him a claim to be trusted, to guide and direct their minds and souls; some one to help them to rise — as they do wish, long, and pray to rise — above the dead level of indifferentism, and the weary, meaningless round of daily life, daily work, or daily idleness, casino, politics, and cigarillo."

He confirms his statements by reference to "the tone of conversation in social circles; the statistics of church-going; the observation of various small facts in connection with this great subject; all of which are small, it is true, but, like the eddying straw of our trite English proverb, 'Serve to show the course of the stream'; and lastly, books and literature."

The reason for dwelling particularly on the sentiments of the educated classes, is the fact that while the population of Spain amounted to sixteen millions by the last census, twelve millions were returned as unable to read or write, and that the state of religious feeling among the latter could be summed up in three words, — "superstition, carelessness, blind discontent." But the picture of the educated classes is, if possible, yet sadder: "Never have I heard, and never again would I wish to hear, such utterances of utter unrest, utter — I was going to say — despair, as I daily and hourly hear now around me. This state of unrest and disquietude, and fruitless quest of the good and the stable, perplexes and dismayed the heart, and paralyzes the thought." "The attitude of the thinking mass of Spaniards reminds one daily of the question asked in Holy Story, 'Lord, to whom shall we go?' But one listens in vain for the answer from the

self-same lips, 'Thou (and only thou) hast the words of eternal life.' Thoughtful men, hungering and thirsting for the bread and water of life, and in vain!

"The ignorance of their clergy, again, is a constant theme of conversation among the Spanish Republicans. They will have it—I know not with what truth—that the priests know little besides the Lives of the Saints and Latin books. As to geography, say they, or modern history, they know nothing; and modern literature they never read!" And yet they have influence, "first, because their hold on the women of a family is still great; the devout and simple-minded women of the family still give to their church and priest—still are regular at confession, prayers, and mass. The second reason of their influence is this, that so many of the clergy come from influential families."

It is not strange, then, that so few men attend church. "What is seen in the churches of Spain—and I have gone to her country parish churches and to her large cathedrals—is this; the bright array of lights, the gaudy dresses of the saints, the black, white, and embroidered vestments of the priests, as in solemn silence they come forth to kneel and pray before the altar of our common God and Father. What is not seen is the bronzed face of the vine-dresser, the worn visage of the artisan, the pale face of the *littérateur*; the sailor, the soldier, the bookseller, the tailor. Where are they? They are not here!"

"What is heard in our Spanish churches is, the unintelligible prayers of the priests; the ringing, joyous, inspiriting clash of the music, oftentimes supplemented with the sweet carol of birds; the deep bass of the head singer. What is not heard is, the answer of men's voices; what is not heard is, the deep 'Amen' to every prayer. '*No hay.*' It is not here! There is no response from the men! They are away—at the Muséo, at 'La Librería,' at the Casino—but here, '*no hay.*'"

"In Spanish churches you simply see and hear women—for the most part well-bred women—kneeling devoutly upon the rush-matting of the church, and praying to their God; I must say praying, to all appearance, most fervently, most earnestly."

Even the forms of religious service are no longer kept up in many of the public institutions; churches once richly adorned with paintings have been despoiled of their treasures; the Sabbath is fearfully desecrated, and often wholly ignored; and the dead are frequently buried without religious rites.

"The aspect of the Church herself is wholly stagnant. With her 42,000 clergy, whose charge are fearfully demoralized, and, in the interior, utterly ignorant,—men who are joyless, religionless, mindless,—one looks in vain for the tidings of the newly-endowed home, the fresh school walls, the congress, or the midnight mission. These are not. The faded dresses, and in many cases the worn and sad countenances of the clergy, too, all point, not to life, but to a slow decay."

This unrest, this indifference to things sacred, and dissatisfaction with all that is known as religion, are only fostered by the popular literature. Materialism and blank unbelief are represented in the greatest variety by cheap books from the pens of French, German, English, and Spanish free-thinkers, beginning with the works of Rénan, which have great popularity in Spanish translations, and ending in countless little works of such high-sounding titles as "The new religion for the people," etc.

The causes of the present religious feeling are briefly stated — the reaction from the recent tyranny in church and state under the late queen; the reaction against the abuses and superstition of the established church; the want of freedom and of education on the part of the clergy; the failure of the Romish Church to educate the many committed to her care; the withholding of Divine truth and the substitution of human innovations in the doctrine and discipline of the church.

In a word, Romanism — the Papal System — is responsible for this sad picture of moral desolation. For this abuse of a great nation, Romanism stands arraigned before the civilized world, and can plead no excuse. No people were ever more completely under her control, none more ready to fulfill her wishes, and to illustrate what she could do for human progress, and the social and moral elevation of mankind. And what a result!

"To what is all this unsettlement of religious belief tending? The writer answers, *To good*. To the establishment of a purer, truer, more lightful religion in this land; a religion more Scriptural, more what the Spanish people call '*Evangelical*', i. e., Christian, in the broadest, deepest, widest acceptation of the word. Things, *as they are*, cannot long remain. Either the tight, fierce rein must be again had recourse to, — (that, the writer believes, never will, or can be), or, as most educated men think and say, a wave of truer, simpler, broader religion, of which this surf is but the prelude, will sweep over and cleanse this land."

Whence is this wave to come? Spain, in this hour of her supreme need — wakening from the moral torpor and spiritual bondage of ages, half frantic with the sense of injury and shame, groping about wildly in her ignorance and blindness, bewildered by false lights, and still cherishing high aspirations for better things, — what a claim has she upon the sympathy and Christian regards of more favored lands! The one thing she needs is the gospel of Christ, in its simplicity and purity, illustrated in the lives and character of living Christian men and women. The railway, the telegraph, the press, modern skeptical rationalistic thought, are already powers in Spain — to be turned to good or evil. *Things cannot long remain as they are*. Shall they become better or worse? As a mission field to be at once occupied for Christ, what country has more immediate, urgent claims?

CHANGES IN ITALY—THE NEED.

A RECENT letter of Rev. William Chauncey Langdon, Foreign Secretary of the Italian Commission of the Episcopal Church in this country, published in the "Church Journal" of February 26th, presents some facts of great interest in regard to the religious condition of Italy, as the result of the long Papal domination, and the great changes in progress. Mr. Langdon has spent several years in Italy, under the most favorable circumstances for observation, and his statements are entitled to the fullest confidence. The whole letter is too long for reproduction here, and we must limit ourselves to a few extracts. It seems hardly credible that as late as 1867, and at the time of the Vatican Council, "the claims of the Papacy, that the Roman obedience was absolutely and ex-

clusively identical with Catholic Christianity, were accepted, not only in Italy generally, but, even by the thinking classes, as equally unquestionable and unquestioned—as simply axiomatic." The result was, in the language of Count Mamiani, "superstition in the lowest populace, indifference in the other classes, and infidelity in the greater part of the thinkers and writers." Such was the actual result, in the judgment of an eminent Italian, of Romanism, where it had the amplest opportunity for illustrating its real character in the social and moral elevation of the people, with the aid of all the attractions of art, with the subservience of the civil government, with all the institutions of education and religion under its entire control! The light of modern civilization, breaking in upon the deep moral darkness, develops only indifference and infidelity.

Mark the contrast in these United States! With the growth of popular intelligence, with schools and colleges keeping, more than ever, pace with our advancing population, the number of evangelical Christians enrolled on our church records has increased twice as fast as our population during the last seventy years.

Italy is waking up, but for want of a pure gospel, in her disgust at the intellectual and spiritual bondage of Romanism, she throws off all religion. Till within a very few years, and still to a very great extent, through ignorance, Protestantism has been regarded, writes Mr. Langdon, as "a mere system of negation of all ecclesiastical authority of whatever kind; of literally unrestrained and unregulated individualism and free thinking on all matters of religion; combined with the rejection of everything superhuman, of the inspiration of Holy Scripture, of miracles, of the divinity of Christ, etc."

Outside of strictly clerical circles, there was complete indifference to all religious questions. The laity would not read, and secular papers would not print, on religious topics. "In fact, the whole subject of religion was relegated, by common consent, to the weaker and lower intellects of priests and women."

But within the last few years an important change has been taking place. Religious questions are discussed in the Italian Parliament and in leading journals; and men are coming to recognize a distinction between Papacy and Christianity. Parish priests are beginning to be elected by the people. The step is welcomed by the Government as the beginning of a great reformation, and the disenthralment of the church. No wonder the Papacy is alarmed, and thunders its denunciations, and mourns over the degeneracy of the times.

Have the millions of this unhappy, down-trodden country no claim upon the sympathy and generous Christian regards of American Christians? Changes are going on rapidly; and whatever is done should be done speedily, in order to the largest return. The one great need of Italy is an educated, evangelical ministry, of its own sons. Italians alone can be relied on to move the minds and hearts of their countrymen. A theological seminary of high grade, that shall command the respect and confidence of the evangelical churches, is the necessity of the hour, a necessity which the American Board would gladly supply, if the means for doing so were placed at its disposal. The man or the men who, in the love of Christ, shall found such an institution, have an opportunity of promoting his cause, such as is rarely given in the course of history.

THE WORK TO BE DONE IN PAPAL LANDS.

It is to be hoped that the recent painful illustration, in Mexico, of the moral degradation and brutality possible under Romanism, when it has *full scope, and is unrelied* by the light and example of a purer faith, will not be lost upon the Christian public. Romanism in England, Prussia, or the United States, puts on a very different form from what is seen in Italy, Spain, Austria, Ireland, Mexico, and South America. A system is to be judged by its influence on the social and moral condition of the masses of the people; by its development of manhood and womanhood in the individual life of the people as a whole; not by the culture and refinement of a few who may thus be fitted to use the many for their personal advantage or pleasure. It is by this criterion that the Papal system is now on trial at the bar of modern civilization. Men wonder at such an atrocity, in the nineteenth century, as the martyrdom of young Stephens, for no offense but bringing the light of education and the gospel of Christ to a people left for centuries in ignorance and darkness, by religious teachers that boast of their creed as always and everywhere the same.

We have seen something of the condition of the common people in recognized missionary fields, in Egypt, Syria, and in different portions of the Turkish Empire, and have carefully studied the narratives of missionaries in India, China, and Japan, and we question whether the masses of the population in Mexico, Spain, and Italy, are not as destitute of the saving knowledge of Christ, and to a large degree also of the comforts of life, because of the undeveloped enterprise and hopelessness of their condition.

It is not proposed, by the American Board, to establish or sustain missions among Romanists who have already, in some good degree, means of becoming acquainted with the gospel, but only in such papal lands, and in such portions of papal lands, as are *practically* destitute of the means of knowing Christ. This rule excludes labors for Romanists in this country, in Great Britain, and in some European countries that are mainly Papal, because of the Protestant agencies to be found in these countries, on whom devolves the duty of home evangelization. In some of these countries Protestantism is indeed hardly more than a name, because so sadly demoralized by alliance with the State and by the influences of rationalism and infidelity; but even in these, it has the open Bible, and means of evangelical effort that need only to be quickened from above to be rendered efficient. But the fields now selected and occupied by the American Board in papal lands, are as legitimate objects of missionary effort as China or Japan; and the call seems, in some respects, even more urgent, in view of the moral changes in progress, and the drift towards infidelity and the utter rejection of all religion.

MUSIC.

THE value of some musical instrument to the missionary, in the prosecution of his work, finds fresh illustration every month; not simply in the influence which comes from an exhibition of intellectual superiority, valuable as this is,

securing the respect of those among whom he labors, but in preparing the mind and heart for the reception of the truth. Like the office of poetry, in the language of Milton, it is of power "to allay the perturbations of the mind, and to set the affections in a right tune."

In not a few instances, in going to some new place, where the missionary would have had but an ungracious reception, the organ has gathered and retained an audience till an interest could be awakened in the truth for its own sake. The Kirttan, as a kind of sacred oratorio, bringing out the main facts of the gospel with musical accompaniments, has become one of the most valuable agencies employed in the Mahratta mission. In the Tamil fields, the missionary and his native preachers in attendance, can gather an audience in almost any heathen village by opening their service with singing some popular air set to Christian words. A recent letter from Mrs. Gulick, of North China, speaks of the interest awakened by seeing a poor blind boy playing upon the organ. The scene as a whole, was an instructive one in many respects,—the boy, whom heathenism would have left to perish, or, at least, to a life of wretchedness, tenderly cared for and instructed in an accomplishment so much in advance of his own people,—the instrument itself, illustrative of a higher civilization, refuting the popular prejudice against the outside barbarians,—the Christian woman improving all to tell the story of Christ.

Something should be said, too, of the *rest* and comfort to the missionary himself from the possession of a good musical instrument, when weary and worn. In fact, few missionaries now deem their outfit complete without something of the kind, as a means of increasing their influence, and of promoting their own comfort and happiness.

Some years since a missionary from India, who had returned with his motherless children, crushed and broken in spirit, was spending a night at the home of the writer. Left alone for a little time in the library, he sat down to the organ, and gave expression to his feelings more truly than by any words at command. All unconscious of the effect he was producing, he played on, till all within hearing were moved to tears. Since that time the instrument has had a warmer place in the regards of the household, and music a higher estimate as a missionary agency.

FINANCIAL.

SINCE the statement was prepared for the April Herald, in regard to the condition of the Board's treasury, there has been no improvement, but the reverse, decidedly. The receipts for the general work, in March, this year, were, from donations, \$18,723.50; from legacies, 1,078.57; total, \$19,802.07. Last year, for the same month, receipts were, from donations, \$20,166.28; legacies, \$6,676.92; total, \$26,843.20,—7,041.13 *more* than this year. For the new work, in Papal lands, the receipts of the month were \$3,618.30,—a very considerable advance upon the receipts for this branch of operations in March, 1873, but still far below the necessities of the case, in view of the present debt.

Many readers, before they receive this number of the Herald, will have seen, in the weekly religious papers, a fuller statement of the case, from the Pruden-

tial Committee,—a statement which it is to be hoped will be carefully and prayerfully considered by all the friends of missions. Shall the balance against the Treasury, already so serious, be suffered to increase until *curtailment* becomes a necessity, instead of the so much needed progress? Rather, shall it not be rapidly diminished and speedily removed?

MISSIONS OF THE BOARD.

Zulu Mission — Southeastern Africa.

REENTERING ON THE "BLESSED WORK."

MR. AND MRS. TYLER, returned from the United States, are stationed at Um-sunduzi, about thirty-five miles north of Port Natal, and twenty from the Indian Ocean, of which it commands a fine view. From that place Mr. Tyler wrote, December 15:—

"The people here have been very cordial in their welcome to us. They listen attentively to preaching, and say that 'it enters their hearts.' With respect to some, we believe this is the case. A new chapel is in process of erection. Till this is completed, we shall be obliged to meet in the open air. This we can do with more safety than you could in December. We are now having the hottest weather of the year, and as we perspire while doing nothing, in the shade, we think of you as half frozen in New England. The five past Sabbaths I have preached under some tall seringa-trees, the congregation seated on logs, or the grass.

"I feared, while in America, that I should forget my Zulu somewhat, but find that it is not forgotten, and it is a luxury to be permitted again to 'tell the old, old story,' in this sweet and musical language.

"This blessed work never 'loomed up' in our estimation as it does now. Some of our American friends inquired, if we should not be sadly home-sick and heart-sick, so far away from the dear children of our love, when we fairly came in contact again with heathenism. Please say to them, No. We love the souls of these poor people, we love to make known to them their duty; and for every sacrifice

we make, our Master returns full compensation. What we want is a deeper sympathy and a stronger faith. Pray for us."

PRAYER-MEETINGS AT INANDA.

Writing from Inanda, fifteen miles northwest of Port Natal, on the 9th of January, Mr. Kilbon gives the following pleasant notice of meetings during the week of prayer:—

"The people here are holding meetings on this week of prayer, twice a day, —in the morning, before six o'clock, and in the afternoon, at five or six o'clock. Both meetings are well attended, especially the early morning gathering. The house (a dwelling) is full; when the seats are occupied, the people huddle together on the floor in the vacant space. The scene is interesting even to one who cannot understand what is said. Extreme old age and infancy are represented, and all stages between. An old woman, who has seen probably more than a hundred years, comes tottering in; others, halt and blind and naked, come, with the able-bodied and bright. The room is quiet, except an occasional harmless noise made by the happy little voice of one of the children, whom the ear of green corn, given him for amusement, fails to still for an hour or more. The attention to the speaker is good, the prayers are earnest, and the songs hearty. It is really profitable to see the devotion expressed in the whole manner of the services. We hope for good by their coming together. Indeed it seems like an indication of good that they are willing to come, in such numbers, at such an hour of the day."

Japan Mission.**IS THERE ENCOURAGEMENT AT OSAKA?**

MR. GORDON wrote from Osaka on the 8th of January:—

"In a recent note to the station you ask, 'Is there any opening of the work in Osaka?' I feel like asking, in turn, Why should there be? With Mr. Gulick absent, I myself (only about a year on the ground, and of course yet in the rudiments of the language) am the only man who can be said to have any knowledge of Japanese. This great city is lying at our feet, its five hundred thousand people approachable by the gospel, and only one man—and he, by his ignorance of the language and impaired strength, less than one third of a man—to give it them.

"Yet I do think we have a very hopeful opening in Osaka. During the past year we have had more than one hundred and fifty different pupils under our instruction. To these pupils and others, we have sold three hundred copies of the Bible or parts of the Bible; three hundred copies of the publications of the American Tract Society; more than one hundred persons have received medical attendance; and a Sabbath service, begun in March last by Mr. Gulick (on the very day the last Edict in Osaka was taken down), has been regularly maintained, with an average attendance during the past four months of more than twenty. This service is now conducted entirely in Japanese; and I may mention that the maintenance of the school and Sabbath service involve no expense whatever to the Board.

"Our greatest results are to be looked for in the number of souls brought to Christ. As yet we cannot count many; but we have two or three whom we hope are Christians, and about double the number who are greatly interested."

PROGRESS AT SANDA—TRAINING-SCHOOL.

Mr. Davis wrote from Kobe, January 10th: "The work at Sanda is, I hope, coming to fruition in the case of a few souls. By Dr. Berry, or by his influence rather, a building for a hospital and dispensary is secured there, the peo-

ple paying the rent and most of the expenses. This is on the main street, and it gives me the first permanent and eligible place for meetings we have had. I had twenty-five to hear the truth in this place last Sabbath.

"Some of the praying ones here in Kobe are going to make good workers, and are asking to be prepared to preach the gospel. These and one or two from Sanda will form a nucleus for a training-school, which it will be my blessed privilege to start in a small way, very soon."

A NEW OPENING.

Dr. Berry has forwarded a transfer-press copy of several pages from his journal, which make it obvious that he finds much to encourage him in his work. A few passages will be given here:—

"December 17. Left at noon, accompanied by Matzura, Oga, and Matsui, for Kakugawa, distance 13 miles. Night. Met a very cordial reception at Kakugawa from eighteen physicians and merchants. Spent the evening talking about necessary steps to be taken to secure premises of the Government, and subsequently to support three or four charitable hospitals for the sick poor of the Shikama *Ken*. Find them more willing to consider favorably such a project than I had anticipated.

"December 18. Spent the evening talking about the question of the charitable hospitals, in which I was very careful to urge the importance of remembering that the teaching from the Bible was more my work than the healing of the sick; and hence they must not neglect, in their approaching conference with the local authorities, to secure permission for the former as well as for the latter.

"December 25. Two physicians from Himajo came to report the success of the conference with the local authorities of Shikama *Ken*, in reference to my work beyond treaty limits. They say that, while the physicians were at the *Ken*, they not only received the hearty approval of the authorities, but met and received word from about five hundred men who expressed their willingness to contribute sums, ranging from \$1 to \$10,

as a capital with which to start, and afterwards to continue their regular monthly subscriptions. Dr. Oga proved true to his promise, taking care to represent precisely the attitude of my work towards Christianity; and nearly all expressed not only their willingness to accept this course, but their desire to hear something of the Bible. The proposed size of the hospital building is to be sufficient to accommodate fifty patients, with a large examining-room, to be used on such days as I may go there. . . . O that one or two earnest physicians, men who are ready to give their strength not merely to *distinctive medical* work, but to *missionary* effort, using their medical knowledge only as a secondary power to draw men to Christ, would join our mission."

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North China Mission.

THE NEW STATION PAO-TING-FU.

In a letter dated December 2, 1873, Dr. Treat says of the new station, where he is now located, with Mr. Pierson: "Pao-ting-fu is situated in the extensive Chih-li Plain, upon which are all our stations, except Kalgan and Yü-cho. The high land begins about twenty-five miles north of Peking. South of Peking, there are no hills of any moment, for several hundred li (the li is one third of a mile). The mountains trend to the southwest about fifty li distant (west) from Choa-cho and Pao-ting-fu, and thirty-five from Peking. East of these cities, as far as the gulf (400 li), there is little to break the plain, level aspect of the country. All the region east of us is a fine farming territory, when the fields are not desolated by floods, which has lately been the case. Since 1867 the crops have been very small, having been damaged by long-continued rains and overflowing rivers.

"We are residing in the capital of the province (Pao-ting-fu), which is also the center of a large department (fu), corresponding to our 'county,' to some extent. This 'fu' is nearly as large as the State of Connecticut, and contains twenty large walled cities, and several hundred towns

and villages. Its population (that of the department) cannot be much less than 2,000,000. If the statement that the province has 35,000,000 be correct, our department should contain at least three and a half millions. Here, then, is our parish. Mr. Pierson and I are the only Protestant missionaries in this great 'county,' with a population half that of the State of New York. We have explored the 'parish' somewhat, and have been very well received by the people in the various places visited.

"The city of Pao-ting-fu is in lat. $38^{\circ} 53'$ north, and long. $115^{\circ} 36'$ east. Its latitude is the same as that of Washington (D. C.), a trifle north of St. Louis. The winter here is, probably, slightly milder than in Peking. The heat of summer is excessive in both places; but so far as climate is concerned, we are very much favored. I know of no region at home in which the climatic conditions and changes present so little that is trying and wearing to the constitution as these cities in which we are residing. The only disease which seems to prevail extensively in this region is the ague, and I have seen no case which would be considered severe. It yields very readily to medium doses of quinine.

"The fact that this city is connected with Tientsin and Tung-cho by water, gives it a special advantage over the places at the north (Kalgan, etc.). For nine months of the year, the journey to this point can be made with but very little discomfort.

"We are residing temporarily in an inn, near the west gate of the city; are constantly on the lookout for premises, but find the people are, apparently, afraid to sell to us. The Catholics have places in the north and south suburbs; none, I think, in the city itself. How they get them we do not know, and it is quite possible that we should not employ their method if we should learn it. In various ways we are endeavoring to overcome the prejudice of the people and secure their regard. This process has not proved short and easy at other places, and we are prepared to labor on here, for many months if need be, assured that the work

will progress, and fruit will be gathered when the harvest-time comes.

"We do not, by any means, propose to confine ourselves to the city, but shall visit the prominent places of the department as opportunity offers, and seek to awaken in them also an interest in the 'one thing needful.'

"Mr. Pierson returned yesterday afternoon from a place called T'ang-fung, 180 li [60 miles] south of here, where he baptized, on Sunday last, two men, who appeared very well, and give us much hope that they will prove a great blessing to the region in which they reside. This is the first ingathering in connection with the new station, and our hearts are greatly encouraged thereby. Mr. P. was cordially received at the various villages through which he passed, and speaks of several pleasant incidents on his recent short tour."

TOURING — BAPTISMS.

Mr. Stanley, of Tientsin, reports a tour from which he returned January 13th, having traveled 500 miles and baptized eight adults and three children. At one place, where there were two baptisms, "two other women would have been baptized but for the violent opposition of the husband of one of them." Respecting opposition at another place, where eleven persons have formerly been baptized, he writes: "Two girls, not baptized, have since marriage been severely beaten by their husbands for refusing to burn incense. We have failed, as yet, to secure any relief for them. These things are, temporarily at least, hindering our work there; otherwise, I should feel encouraged. The influence of these things is being felt throughout our entire field in the southwest. Here at Tientsin we are not affected by them, but other and worse influences affect the work here."

Mr. Gulick, of Kalgan, reports a visit to Yü-cho and other places. He was away from Kalgan seven weeks, "found much to encourage on the tour," "met a number of inquirers at different places, and baptized four adults."

TRAINING-SCHOOL — DEBT OF THE BOARD.

Mr. Chapin, writing from Tung-cho, November 24, said: "Our training-school has reopened with fair prospects, but we have not as many pupils as we hoped to see; only eight in all, including our two teachers. Our church-members seem to be striving to walk in the narrow path, and in the main give us comfort and satisfaction. None have been received to church-membership since June, and there are none who give much evidence of deep interest. So far as our chapel-preaching is concerned, the work of the last two or three years seems to have brought in no fruit. Like the disciples, we have toiled all the night and have caught nothing, yet at the command of the Master we still let down the net."

"O, that debt! What a reproach to the churches which support the Board! The heathen are crying for the bread of life, but it is doled out to them in morsels. May God give his people grace to wipe out this debt ere the heathen hear the sad tidings."

Foochow Mission — Southeastern China.

VISIT TO THE NEW OUT-STATIONS.

It will be remembered that, in 1872, some native laborers went from Foochow to occupy new places in the northwest portion of the Province. Several letters, written in December last, report a tour to that region by Messrs. Woodlin, Osgood, and Walker. They left Foochow October 8th, and went by boat to Yong-Kau, the nearest of the new out-stations, 180 miles up the Min River; thence 40 (?) miles farther, to the other out-station, Chang-Lok; extended the tour, by boat and sedan, to many other places still further away, and reached Foochow on their return December 4, having traveled about 700 miles. They were "prospered in the whole journey"; and "sold some 3,000 books of Christian doctrine, mostly to those who had never before heard the name of Jesus."

At Yong Kau they spent seven days, found much to encourage, and "filled up

every hour with selling books, medical work, preaching, and conversing." "The little chapel was crowded, daily, from early morning till two o'clock in the afternoon." They found two inquirers, and baptized one man, fifty-five years of age.

At Chang-Lok, where they found the chapel quite a good one, nine days were spent, "busily occupied, as at Yong Kau." Here, also, one person was baptized, a young man of twenty-five, who appeared very sincere and earnest. Mr. Woodin says of him: "He has improved mentally, morally, and physically since he made up his mind to be a Christian. In a very simple, straight forward way, he told me that when he had determined to become a Christian he was full of joy; everything seemed changed. He ate better, slept better, and his mind was full of good thoughts. He began to have self-respect, and the neighbors began to respect him, both of which things were lacking to him before. He is learning to read the colloquial hymns, and they are in his mouth a great part of the time. As far as we can judge, the Lord has wrought in him a good work, for which we rejoice. He was received to the church, the first fruit to Christ gathered by our mission, in that district." At this place they found a Roman Catholic church, with some 300 members, and a native of Foochow as its priest.

The brethren were generally well treated by the people, and found it easy to sell many books. Mr. Walker writes respecting sales in one place: "I never shall forget my first experience in a place where there was a sharp demand for books. Two days before we reached Yong-Kau we stopped for the night at a large village, which had never been visited by foreigners. After supper, about seven o'clock, we went into the village and walked along the principal business street, till a crowd had gathered. Then we looked for a good place to stand and sell books. This was supplied by a pair of butcher's blocks, each about three feet high by two feet across, with just room behind them for us to stand. No sooner were the books displayed than the crowd gathered around, four or five deep, as

tight as they could jam, all eager to buy. Brothers Woodin and Osgood handed out the books while I took care of the cash. They, working with all their might, could not well supply books fast enough. For half an hour there was scarcely a minute when there were not three or four calling for books, at once. After this the sales fell off, and we returned to our boat with 943 cash, most of which had come in small sums of from two to ten cash each. In all the rest of our trip we had not such another time in selling. Though this was in the night, and wine-shops were abundant in the place, we received no rude treatment, and saw no disposition on the part of any to mistreat us."

Mr. Walker also states: "One of the most pleasant features of the whole trip was the friendly manner in which we were everywhere treated. The eager demand for our books is of course due to curiosity, often stimulated by most ridiculous stories in regard to our ways and our powers of mind and body. Just think of a Chinaman, well educated, according to their standard, asking, in all seriousness, if it is true that we foreigners are able to see two or three feet into the ground!" . . . "Of all the tracts we took with us, hardly any were more in demand than one on opium, which gave some directions as to how to leave off the use of this drug. Its use is fearfully prevalent throughout the upper prefectures. Very few who once commence ever leave it off; and where they do get medical help and break off, they are very apt to begin again. They hate it and yet they love it. When its consequences are bitter upon them, they seek to break off; but as soon as they cease to feel the smart of the vice they plunge into it again."

Sent back to Foochow. Dr. Osgood's account of the close of their tour is as follows: "We engaged a boat to take us to Kinning-fu, the largest city in the northern part of this prefecture. It is said to have a population of about eighty or ninety thousand. For many years the people there have had a bad reputation, and have often boasted that no foreigner should remain in their city; and last year

the authorities did not want us to go there. We arrived about eight o'clock and went directly to the Prefect's, sent in our passports and requested an interview. At last, after a delay of about two hours, the officer made his appearance, and inquired our business. We told him that we had come to sell books and heal the sick, and intended to remain for a few days. He said we must at once return to Foochow. We claimed our right to be protected; but as he positively refused to aid us, we had no help, but must leave. We were escorted by a guard of seventy soldiers, and sent to Foochow at the expense of the officer! I think this is the first time the Chinese officers have contributed to aid in sending forward the missionaries of the Cross.

"The language of the country we visited is a modification of the Mandarin, and in a few of the cities they seemed to have dialects peculiar to themselves. The people as a class seem to be more honest than those of Foochow, and in some respects the outlook is hopeful."

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with greater joy and hope and courage than I ever felt before, in regard to my missionary work in India. I have not the first shadow of a misgiving as to the utility and advantage of every part and department of the work I am trying to carry on. All have their parts and functions in the one great work of saving souls. I shall try to do more, rather than less. I never enjoyed better health in my life, and I think I have never been able to give, consecutively and regularly, a greater number of hours in the twenty-four to hard work. But the variety I have in my work, and the real pleasure I take in every part of it, makes it all the easier.

"I think, as far as I can gather from talks I had with my helpers at our last monthly meeting, that they are all going to try and do more this year to bring in adherents from among the heathen. I have a few half dead and half alive men among my helpers, though I am sifting them out; but some are good earnest workers."

RELIGIOUS PROGRESS — BENEVOLENCE.

Mr. Rendall, in a brief letter dated January 7, says: "The Lord is working in many parts of this district. I have not yet heard from the writer of the Annual Report, as to the statistics for the past year, but so far as I have learned from the brethren, there have been encouraging additions to the churches and to the congregations. One of the pastors in the Periakulam station writes, that he received 18 persons to the church during the year 1873, on profession of faith. One hundred were added to the congregations of that station, sixty in Battalangundu station, and sixty-two in Tirupavanam station."

Mr. Chandler wrote from Madura, January 10. He refers to some things that had been trying in connection with the church at that station, and then says: —

"But I rejoice to believe that much of this ill-feeling has died away, and a series of prayer-meetings, that were held on some ten or twelve consecutive evenings, resulted in a much improved state of feel-

Madura Mission — Southern India.

CHEERFUL ENERGY IN WORK.

MN. AND MRS. CHESTER, after a brief visit to the United States, sailed in August last, on their return to India. On the 2d of January Mr. Chester wrote, from Dindigul, a very cheerful, interesting letter, most of which was in type for this number of the Herald, but must be omitted for want of room. He says: — "Certainly no three years of our missionary life in India have seemed to be more full of promise than these three months, since we returned. . . . At our last communion, two weeks since, fifteen of the students with the Christian Vernacular Education Society's Training Institution, united with the church. I had spent an hour with them on eleven different occasions, and felt satisfied with their honest and earnest wish to be among the number of Christ's disciples. . . . I enter upon this new year, which our Heavenly Father has graciously permitted us to see,

ing. The meetings were well attended, and many voices were heard for the first time leading in the devotions.

"During the progress of the meetings we took up the subject of benevolence, in connection with the debt of our Native Evangelical Society, and the reported financial crisis in America, in its probable effect upon the funds of the Board. Much interest was excited. One school-mistress (a widow) said to Mrs. Chandler, 'I will give to the American Board one month's pay' (seven rupees), and on the next pay-day she brought me the money. One English school-master (not connected with the mission) said he would give to the Native Evangelical Society five rupees. A catechist said he would give two rupees, and this catechist's son, a school-boy, rose and said he would give the silver bracelets from his wrists, — the one on his right wrist to the Board and the one on his left to the Native Evangelical Society. The pastor said he would, with his son, give twenty-five rupees to constitute Mrs. Palmer a life-member of the Society, which he has done; and the bracelets were sold for nine rupees. I trust a new impulse has been given to the cause.

"It is a matter of much thankfulness that the West Church (excepting the tower) has been completed and dedicated. It is a very neat and commodious structure. Preaching in the streets is much more practiced by the church-members than formerly. We observed the week of prayer with increasing interest."

Eastern Turkey Mission.

EARTHQUAKE NEAR HARPOOT — SUFFERING.

A LETTER from Mr. Allen, of Harpoot, which would appear in this place but for want of room, reports a serious earthquake in that region on the 14th of January. One village is "a heap of ruins"; others were much injured; several persons were killed; and Mr. Allen says: —

"The loss to the poor people of Sarakamush, in demolished houses, spoiled provisions, and killed animals, will be to them very, very heavy. Their present necessities must be provided for here, if

at all. I trust their misfortune will appeal to the sympathy of many who will be glad to send them aid. The pastor's house and chapel must be built; but first we will apply any aid sent to the relief of those made houseless and destitute by this calamity. Aid sent during the spring or summer will be available for providing shelter for them the following winter. We feel, as never before, the force of that verse in Psalm civ.: 'He looketh on the earth, and it trembleth.'"

"BORN AN ASIATIC — DIED AN AMERICAN."

The death of an esteemed native brother at Erzroom is thus noticed by Mr. Cole of that station, in a letter dated February 12: —

"What I wish to say in closing this letter might, perhaps, take some such caption as this: Born an Asiatic — Died an American! The subject was Bedros Agha, who was *the* man of our congregation, *the* beloved brother of this little church. He rested from his labors January 28th, after a lingering sickness of almost a year. He was a native of Arabkir, having moved here some years since, and often spoke in high terms of the missionaries that labored in that city. He had very correct ideas of missionary work, self-support, and independence of the churches, and had pledged himself to the tithe system. In many respects he was a model man for any congregation in any land.

"During all his long sickness it was my privilege to be much at his bedside. It was a dear place to me — seemed near to heaven. Though conversing in a foreign language I could hardly realize that I was sitting beside an Asiatic instead of an American Christian, so similar did he appear to the genuine servants of God in the Western world. 'That they all may be one.' 'One faith, one baptism.' 'God is no respecter of persons.'

"Not unfrequently he would take me back over his past life, telling me of the opposition he met with from his own wife when he began to follow the gospel, and then, coming down to the present time, would say, 'Thank God, I now have my family *with* me in this glorious way.' He and his wife showed much attachment to

each other. I think I have met with no other Asiatic family where I could sing 'Love at Home' with such a feeling of appropriateness. Through all his sickness the wife showed such devotion to her sick husband as might well lay claim to blood of a different race. For the whole year she hardly left the house even to call on her nearest neighbors. She seemed to have a premonition that this was to be his last sickness, and she could not leave him.

"And he was so reconciled! 'The Lord's will be done,' he would say. 'If he is pleased to take me I am ready to go.' He gave utterance to a most earnest prayer that the Lord would bless the dear Board for sending the truth to him; and the missionaries, for instructing him in the way of life. Turning his eyes to me, he said, 'Thank you. The Lord reward you. Labor on. Do not be discouraged. The Lord will carry forward his work.' On the day of his death he talked as calmly with all the members of his household as if he were only going away, to return to them after a little time. I am about to die,' he said. 'If you love me do not weep. I am going to Jesus, and you come, too. There is room enough for all.'

"He seemed to have been forewarned how and when he should die. 'I shall die to-day—a hard and lingering death; but do not bury me till to-morrow.' (You may know it is the custom of the country to hurry the dead to the grave before they are fairly cold.) He gave specific direction in regard to his funeral. 'Do not wait,' he said, 'let the coffin be made at once.' Again and again did he pronounce rich blessings upon his heart-stricken family, begging them not to weep; requesting them to sing.—

*"Joyfully, joyfully, onward we move,
Bound to the land of bright spirits above."*

'Sweet, sweet death, angels are awaiting me,' he exclaimed, and turned his face to the wall to meet the king of terrors.

"'Glorious death,' I said. 'Born an Asiatic sinner; died like a most triumphant American Christian!' It was there and then that the words welled up within me which formed the basis of my discourse on the following day, 'Let me die

the death of the righteous, and let my last end be like his.'"

Mission to the Austrian Empire.

IMPORTANT MOVEMENTS.

Special Meeting of the Mission. Letters of great interest have been received from Austria, and somewhat extended extracts should be given here. Important decisions have been reached as to the work and stations of the mission, under such circumstances and with such unanimity that the brethren were constrained to feel, assuredly, that they were led of God, though in a way that had not been foreseen, and by influences, some of which were quite unexpected, and at first very trying. Mr. Schaufler wrote from Prague, February 14th:—

"Last week we three Prague missionaries felt constrained to send Brother Bissell [at Vienna] an urgent invitation to visit us, in order that we might confer together as a mission. He arrived here on Tuesday evening, since which time we have been constantly together, seeking the Lord's guidance, and endeavoring to read, in his providential leadings, his solution of the difficult problems before us. Yesterday we arrived at some important conclusions, which, with the reasons that led us to adopt them, I was instructed to communicate to you."

The Work at Prague. The reasons which constrained the brethren to call this mission meeting it is not necessary to present here, but a few sentences from the first part of Mr. Schaufler's letter, in which he states the condition of their work and their prospects at Prague, up to the time of calling the meeting, should be given. Among other things he says:—

"Everything has taken a sudden and very encouraging start this winter. You already know how wonderfully the Lord removed the difficulties in the way of a Bohemian service. That service the Lord is smiling on. The number of attendants has steadily increased until now. In the afternoon the hall is nearly filled by an intelligent and attentive audience,

of from 120 to 150. Quite a number come regularly, some of them members of the Prague Reformed Church, who are disgusted with infidelity, and are glad to hear the gospel, and some Catholics, who have inquired whether a church was to be formed, as they desired to become Protestants.

"Just before the Bohemian service was commenced, my wife invited in a few German children and commenced a very small Sunday-school in our parlor. The second Sunday some Bohemian boys happened along and were invited in. They eagerly accepted the invitation to come again, and though knowing little German, learned German verses and recited them perfectly. They brought in others, until my wife did not know what to do with them. The Lord provided. Three young ladies, two of them noble Christian girls, preparing to be teachers in Pastor Schubert's Seminary that is to be, were [ready to help.] Every Sunday the school has grown in numbers and interest, until last Sunday it numbered forty-seven. Several mothers and older sisters have come and begged the privilege of Hstening, too.

"Besides this Sabbath-school, and a good deal of very interesting private missionary work among our German acquaintances, we have done no German work, not feeling that the Lord called us to open a German service under present circumstances, inasmuch as such a service commenced by us now, would interfere with the service in the Scotch Hall, which, though originally intended for Jews, is visited by very few such. The congregation is almost entirely composed of Protestants and Catholics. We have labored, not without success, to draw our Catholic friends into their service, and have sought in every way to strengthen the hands of our Scotch brethren, feeling that, whenever the Lord had public German work for us to do, he would so order it as not to interfere with that of our missionary neighbors."

Plans agreed upon. After giving an account of questions which "laid hold of us (not we of them) so mightily that we felt constrained to call a special meeting

of the mission," of deliberations at the meeting, and of the singular way in which different minds, acting independently, had been led to the same conclusions, Mr. Schaufler says:—

"It was a solemn moment when, after Brother Bissell had offered special prayer, we unanimously adopted the following resolution,—

"Inasmuch as it appears to be the will of the Master, indicated to us in a way not to be resisted, therefore

"Resolved, That it is the unanimous judgment of this mission that the city of Innsbruck should be immediately occupied by brethren Clark and Bissell, with their wives, as a center of general missionary work in the Tyrol, and the city of Brünn by Brother Schaufler and wife, as a center of Christian labor in the German and Bohemian languages, with the understanding that the brethren Schaufler and Adams be, for the present, conjointly responsible for the work of the Board in Bohemia and Moravia."

"Though we had commenced our meetings with a feeling of sadness at its immediate occasion, that feeling soon gave way to one of wonder and joy at the way in which the Lord himself was manifestly leading us. He was bringing good out of evil. He had planned for us greater and better things than we had expected. We felt his presence with us, especially at the precious communion season on Sunday evening; and though we could hardly bear the thought of parting, yet we could rise above it, and say that the Lord had given us 'the oil of joy for mourning,' and 'the garment of praise for the spirit of heaviness.'

"May He who is pushing us into new fields, and laying out grander work for us to do, inspire his people in America with more ardent zeal for the glory of God, and the spread of his kingdom in these dark lands."

In a postscript, dated February 21, Mr. Schaufler states: "I have just returned from Brünn, where I hired a dwelling which I expect to occupy the middle of March. I visited the two pious Moravian Reformed pastors near Brünn. They were very joyful and enthusiastic at the news of our occupation of Brünn, fully

concurring in our views of the quiet way in which work should be commenced, and offered their aid in conducting Bohemian services in Brünn. They had been feeling very sad that while so much was doing for Bohemia, no one seemed to care for Moravia. They felt that our occupation of Brünn was in answer to their prayers for their poor, beloved Moravia."

Letter from Mr. Adams. Writing with reference to these matters on the 25th of February, Mr. Adams says:—

"I wish to call your attention particularly to the wonderful manner in which the thoughts of all of us were turned in one direction, and the wonderful unanimity of feeling with which we decided the matter. Brother Schaufler has given you the facts, but the whole chain of circumstances has made upon my mind such an impression of the reality of God's leading in the matter, and it is to me such a pledge of his future and continuing presence with us as a mission, that I find it difficult to think of the other causes which led us to the result. That Brother Bissell, in Vienna, whose feelings had, till within six weeks, been in favor of making Vienna the next station, should have been so influenced in favor of Innsbruck, even without knowing exactly the reason for it; that we here should have settled down upon the conviction that Innsbruck was next to be occupied, which had not till lately been the feeling of *all* of us; that Brother Moody, of the Scotch Mission, should have brought up the matter of a division of work just at that time; that Brother Clark should have felt it necessary for him either to learn Bohemian or leave Prague; that we should all have concluded that, if Brother Bissell agreed to it, it was best for Brother Clark to go with him to Innsbruck, and that Brother Bissell should propose this without consultation with us; that just now, for almost the first time since our coming here, Brünn should be fully and completely open to us, and that our minds should have been turning to it gradually for a long time; that all these circumstances, and many more which it is impossible to put on paper, should have occurred simultaneously, and that we, with one sin-

gle feeling, should be compelled to decide as we did, or should *think* we were thus compelled, was not due to chance, but was the ordering of Him who is the leader of his people.

"The probable great advantage to the work of having the Tyrol at once occupied by us pressed upon us all very strongly. In fact, we did not feel that the question of brethren Clark and Bissell's going thither was a question even to be discussed. The stating of it was to us the decision of it, because God's hand seemed so evident in it all. But the question, 'Shall Brother Schaufler go to Brünn?' was not settled at once. From the first, I am sure, we were all of the same mind, and there was not a minute in which we could have decided it differently; but the objections were so great that we dared not do it at once.

"It was of course clear that if any one was to go to Brünn it must be Brother Schaufler. He is able to preach in German with perfect ease and fluency; in fact it is said that German people do not judge him to be a foreigner. This talent he cannot use to so good advantage here in Prague, while in Brünn the way is open to a degree which is not true of any other portion of Austria. When Brother S. and myself traveled in Moravia last summer, and saw some of the Protestant pastors, we felt (I felt it very strongly) that we had received nowhere so hearty and genuine a welcome as in Moravia. They pleaded with us to come, and seemed to be sad that so little was doing for Moravia while so much assistance was rendered in Bohemia. Some of this we set down then to the account of local jealousy, but a year's acquaintance with the men, and a knowledge of the way in which God has led them, gives us the decided conviction that their zeal is 'for the Lord,' and is not a 'zeal without knowledge.' It seems to me now, especially since Brother Schaufler's last visit, when he secured a dwelling, that no place in Austria offers the opportunity to work with so few complications as Brünn. We know not what is before us, but I shall be disappointed if God has not a work in Brünn; and I cannot but hope, yea expect, that he has much people in that city."

Help needed. "I am not in condition to do the work that presses here in Prague. As it looks now, the Sabbath-school will require much time, though we must ever remember the possibility that the priests will take the children away. The Bohemian service is in a very encouraging condition. As Pastor Schubert preached, last Sabbath afternoon, on peace with God (Romans v. 1), it seemed as if the Spirit's presence was to be felt. Our hall was full. I look for results, *manifest results*, to come from this work which God has put into our hands.

"Then there is a call for a Bible-class and prayer-meeting, which would, I think, be well attended, and there is also the large number of acquaintances which have been made, and which ought to be increased rather than diminished. Then the training-school should be started as soon as possible, etc., etc. But in view of it all, the great advantage of securing Brünn compelled us to say Brünn must be occupied, and all indications since that time only convince us that the decision was correct.

"I have found a person who can take charge of the Sabbath-school, and will be glad to do it, and is eminently fitted for it—our friend Mr. Reuter. And we look for help from home. We questioned whether we ought to do anything, in the present embarrassed circumstances of the Board, that would seem to necessitate more men and increased expense. But we feel that the clear call of God to us to separate, is also the clearest possible call to the churches to increase greatly their contributions, and also, the clearest possible call to others, of the right stamp, to come to our assistance.

"As I go about the streets, and remember that I am to be here alone, it seems to me very often that God says, almost as if in words, 'Thou art not alone, for I am with thee.' Certainly I have never had such freedom in prayer for God's immediate blessing upon the work as since this decision was reached.

"I need not say that it is with a sad heart that I shall see my brethren and sisters go away,—sad, I mean, so far as personal feelings are concerned. We have been blessed here together, our action has

always been harmonious, and it is a heavy blow to us, especially to my wife, that we are to be left here alone. But we cannot help, though personally sad, rejoicing with all our hearts in Him who has revealed to us so clearly his presence and his guiding hand. O that prayer unceasing might be offered for us by the churches of our native land."

Letter from Mr. Bissell. Mr. Bissell also writes on the same subject, February 27th:—

"I have only to say that I never in my life witnessed the manifestations of God's guiding hand more obviously and strikingly than in the results to which we have arrived. We simply said 'Yes,' to what the Lord showed us was our present duty. To have said anything else would have seemed to us all, simple disobedience and ingratitude. . . .

"My doubt gradually changed into a settled conviction that Innsbruck was of more present importance to us than Vienna. And when to this conviction the equally settled, though quite independently-formed convictions of the brethren at Prague, and the special leadings of Providence toward the same result were added, there was nothing left to do but to act. Our conclusions, in fact, not only with respect to Innsbruck, but to Prague and Brünn, seemed to us, after we had once come together and learned the true state of affairs, as simply something to be joyfully accepted as the evident plan of God.

"What we are to do in Innsbruck is more than I can say; but no doubt God will also reveal this to us if we wait upon him. Many predict persecution if we attempt anything aggressive. But whatever else may or may not come of it, we can never doubt that thus far we have been divinely led.

Encouragement at Prague. "Spending the Sabbath in Prague, and attending the new Bohemian service in the neat little chapel which the brethren have fitted up, I could not feel that justice had quite been done to the work thus begun, in the communications sent to the Rooms. You may certainly trust the brethren

there, so far as overstating facts is concerned. Every one concedes that the service thus far is a great and unexpected success. More people attend—and they are largely men—than attend any other Protestant service in Prague. The congregations are quite uniform in size; the singing is general and hearty; and the effects of the movement are already beginning to be felt upon the dead orthodoxy and empty ecclesiasticism which everywhere prevail. Mrs. Schaufler's delightful Sunday-school, too, of about fifty German and Bohemian children,—the only Sunday-school in Prague,—shows what can be done when the effort is actually made in a spirit of Christian love."

Northern Mexico.

CONDITION OF THE WORK.

SINCE reaching Monterey, on the 15th of January, Mr. Herrick has written frequently, noticing the condition and prospects of the work in the field, as they appear to him. Extracts from several of his letters will be given, under their respective dates:—

January 22. "Our services have been unusually interesting of late. Eighty were out last Sabbath in the afternoon; last evening two united by profession, and over sixty were present. There is a deepening of interest. Even our enemies, who stand curiously in the doorway, are hushed and solemnized. We look for frequent repetitions of the delightful scene."

February 6. "I feel much encouraged as I look about this city. In the first place we have a firm hold here. The foundation has been laid, firm and deep. This mission is an acknowledged power in this community. I believe that a superstructure worthy of such firm foundations will yet be raised. Repeated efforts which have been made to drive us away, or intimidate us, have ended in failure. More than fifteen years have passed away and yet the mission lives and prospers.

"2d. As I walk through these streets and study this strange people, perceiving their superiority to the people of the frontier, a sense of the greatness and im-

portance of the work comes over me. I see the abundance and promise of the material at hand with which to raise a superstructure for Christ,—hundreds of quick, bright, intelligent men and youths walking these streets, hundreds who, with the aid of the spirit, may become lustrous jewels in the Saviour's crown.

"3d. The wide-spread reaction against Romanism as it is here, cannot but animate us. Thinking men are convinced of the hollowness of the national faith, and some are asking what is truth? Too many, alas, are casting anchor on the quicksands of unbelief; many leave religion to 'women and the priests,' dismissing it as something unworthy of their consideration; and many are fierce in their denunciations of the priests, who have no faith in anything save the ideal Roman Catholic Church. Would that this reaction had the tendency to drive them towards a purer faith. Yet this decadence of faith in the Romish church as it is seen here, coupled with the fact that there is no hope of a reformation, is greatly in our favor.

"4th. I am convinced that this is pre-eminently a faith-work. Nothing but an unshaken confidence in God, and the adaptedness of the weapons to the work assigned, together with the superadded blessing of God, can enable us to overcome obstacles which, at times, tower up like the giant mountain ranges which encircle us.

"We need an Evangelical paper very much. It would go where we cannot go. The Bishop publishes a paper, called 'La Luz.' I hope the day is not far distant when we can do the same.

"I am in a hurry to have the church building pushed along as rapidly as possible. Our present quarters are cramped, dark, and altogether unsuitable. The room is in the house, which fact keeps many from coming, who would come if a separate church building were at hand. With a new church and organ, we could reach a class that we have had little effect upon as yet."

February 14. "We had an English service last Sabbath evening. Several resident foreigners had spoken to me

about it, and as we had no service in Spanish at that hour, and I am of no use to the Mexicans until the language is mastered, I have taken the liberty to initiate such a service. The first meeting was a success. Forty-seven were present, — thirty English-speaking people. We sang familiar hymns, and they paid the best of attention. Mr. Beveredge was surprised and pleased. He thinks this new feature will aid us in reaching a higher class of Mexicans. We think of continuing it for the present if the attendance warrants it."

February — . "We have quite an interesting singing-school started. Every Tuesday evening we meet to learn new tunes and hymns. Twenty-five were present last week, and I quite enjoy teaching them. They develop considerable musical talent, and have already learned four new tunes — quite an addition to the ten or twelve hackneyed ones they before sang. How delighted we all would be if we had an instrument to accompany us, covering up the discords and imperfections. Our Sabbath-school is increasing slowly. Soon I hope to organize a class of Mexican children. Mrs. H. has an English class already."

"Last Sabbath evening, during service, a large stone was thrown with great force at the church window while I was reading the Bible. Fortunately the iron bars outside caught it. I fear this will frighten away some of the timid.

February 28. "Things are moving here, as you will be glad to know. Seven or eight will unite with the church at the next communion. S—, our preacher, when last in La Catorra, baptized four adults. Thus we have something to encourage us. Yet, storms are brewing. Many things indicate the alertness of the priests, and a determined attempt to turn back the rapidly rising tide of Protestantism. I expect that we shall feel the shock here. Several remarks overheard, or inadvertently made, have led me to conclude that we should more than ever cast ourselves upon Him who can repel the rage of our enemies, and make their efforts vain, — that we should 'watch and pray.' The priests are not going to see

this fair Republic torn from them without a struggle. The news from Zacatecas, Mexico, and Puebla, bearing on this point, I need not repeat. But 'Right the day must win.'"

Choctaw Mission.

MEETING AN APPOINTMENT UNDER DIFFICULTIES.

Dr. Hobbs wrote from Fort Smith, Arkansas, March 4: —

"I have been so busy since our 'big meeting' that I have found no time to write except when too tired. Friday before the last Sabbath of February I went to Green Hill, taking with me the three Indian girls that Mrs. Hobbs is training. When we arrived at the James Fork, about five o'clock, it was so much swollen by the rain that I dared not attempt to ford it, and went for help to get over at a bridle-path about half a mile distant, where the ford was more shallow, to which we cut a path for my carriage. It was dark when we were ready to ford, horseback. It rained a shower, and thundered terrifically, which made it evident that the banks would be full in the morning, and no crossing; therefore we ran the risk of crossing in the dark and rain, so as not to disappoint the meeting. I had the new lamps and oil, and some provision.

"One of my horses is very reliable, and took us all over safely, — lamps, oil, and things, — although the water was within eight inches of the top of his back. We were all quite wet when we arrived at the meeting-house. I immediately prepared the lamps, which gave us a splendidly lighted room, then dried myself a little, ate a little, and then preached an hour. It was a rainy night, and the next day the rain abated only for a few hours; but we had our sunrise-meeting, and through the day good attention. The Sabbath was cold and wet, but we had a good meeting, and received five to the church. Saturday evening, Sunday, and Monday evening, twenty-three came forward and took my hand, and then took the front seat, to show

that they had decided to try to follow Jesus. Eleven of them were young men.

"Monday we could not leave, and we had our sunrise prayer-meeting, and I spoke on education in the morning, agriculture in the afternoon, religion in the evening. Tuesday morning we had our parting meeting, and about noon were taken over, myself on horseback, water within six inches of the horse's back. I was wet somewhat. The girls were taken over one at a time, in a kind of boat, and we came home that evening cold and wet.

"In regard to the meeting, although the weather and going were so bad, and everything outwardly was discouraging, yet at no meeting have I been so much encouraged. I left my wagon, harnesses, wet blankets, and other things, on the bank of the river from Friday evening till Tuesday noon, and I found them all safe, but wet and frozen. My horses, after a hard drive, had to be turned out to shift for themselves. Sabbath evening they swam the river, and were found safe Tuesday, ready to take us home."

MISCELLANY.

RIGHTEOUS INDIGNATION.

THE "Record" of the Free Church of Scotland, for March, says: "A missionary bishop for Madagascar was lately consecrated in St. John's Episcopal Church, Edinburgh. Our readers all know something of the remarkable missionary history of that island. Under the auspices of the London Society, the work of evangelization has gone on there for many years; and such success has recently attended it, that between 1868 and 1872 the number of adherents had increased from 37,000 to 280,000, and the number of church-members from 2,000 to 67,000. As God, then, seemed to be marvelously blessing the operations of this Society, and as heathendom is wide, common Christian prudence seemed to indicate that it would be best to leave this corner of the great field to its care exclusively. Not so, however, thought the High Church Episcopalianists of the Society for the Propagation of the Gospel. To them it appeared indispensable, not only that a church mission should be sustained, but that at the head of that mission should be placed a validly consecrated bishop; and the sanction of the British Government was accordingly asked to the completing of such an arrangement. To the credit of Lord Granville, however, he, as Foreign Secretary, resolutely refused to give any countenance to the transaction, and the Archbishop of Canterbury, finding himself thereafter

helpless in the case, asked the aid of the Scottish bishops. They at once came to the rescue; and the Rev. Mr. Kestell-Cornish, having received consecration at their hands, is probably now on his way to Madagascar; not, we are quite certain, to coöperate with the Congregational missionaries already there, but to confuse the Malagasy with ideas about 'the Church,' which will not make them better understand the principles of Christianity."

WORDS OF CHEER.

THE Treasurer has received the following from an aged minister:—

"I pity you not a little. That debt is added to scanty supplies for urgent necessities. But my pity adds little to your power of endurance. Well, what can I do? I am old; have no salary; no power to acquire money; a daughter nearly blind, and otherwise feeble.

"Stop! I will not say more. I am the King's son. All that a rich, wise, and good Father thinks it well for me to have I have. More I do not wish for. Of what he has given me I have laid aside for your work in 'Nominally Christian Lands,' \$20. I 'sow beside all waters.' I would have stock in every good work. Deposit dimes as God shall prosper you and you will donate dollars—to your joy and the advantage of many. How will our offerings unto the Lord who bought us appear in heaven?"

"I love your work, and I love those who aid you in doing it. God will bless and prosper you. We neither pray nor labor for uncertainties, when we endeavor to enthrone Jesus over a world he made, redeemed, and rules as glorious Lord."

—

A TEACHER'S GIFT AND PRAYER.

IF others would give as the writer of the following note — a female teacher in Indiana — has given, the treasury would not be empty. The note was dated March 7, 1874: —

"I inclose \$250 as my annual donation to the American Board. Please apply \$150 to the old work, and \$100 to the work in Papal lands. I do trust none of those missions will be deserted, — that instead of recalling any missionaries, their number may be speedily increased. I know that there is wealth enough in the churches; God grant that the stewards of his gold may be found faithful. I am teaching on a salary of \$600, out of which I have to pay my board and some other expenses, and I must not neglect our Home Missions and other church work; but rather than any missionaries should be recalled, I would double my contributions. I could do so, by taking from what I have laid by for a time of sickness. I may never need it; a large part of it is by my will bequeathed to the A. B. C. F. M.

"God bless your work more and more abundantly."

—

A SABBATH-SCHOOL CLASS IN TURKEY.

MISS FARNHAM writes of her teaching in the Sabbath-school at Nicomedia: —

"I promised to tell you of my Sabbath-school class. When I first began to teach I did not speak the language fluently, and how to instruct a dozen girls I did not know. The first Sabbath I almost despaired, especially when one of the girls, wishing to leave the room, and not seeing any more convenient way, climbed over two settees and so reached the aisle. I had learned that stories interest the people here, whether large or small, and as I could not tell them stories in Armenian,

it occurred to me that they might learn them and relate them to me, as I had no difficulty in understanding them. I arranged it in this way, — one pupil was to tell me the story of Abraham, another of Joseph, and still another was to tell me all she could of the incidents in the life of Jesus. The plan has worked nicely, for the children were interested, and I was perfectly astonished to see how correctly they related the stories. I have actually had to study up myself, they told me so many little incidents that I had forgotten. The plan worked well for their parents too, though I presume they sometimes wished the 'new teacher' back in America, for the little folks gave their fathers no peace. Their mothers did not know how, and the fathers must read to them, and tell them all about 'the men in the Bible.'

"I believe I shall continue to let them do the talking even when I am able to do it, for one great want of this people is, that they do not know how to tell what they do know. They are not at all diffident, only do not know what to say. My girls promised me last Sabbath that they would come to the school every Sabbath, and then one little girl asked me if I did not want her to pray for me. She is a very smart, intelligent girl, about eleven years old, the daughter of our Bible woman, and much better instructed than most of the children here."

—

GLEANINGS.

SIXTY-TWO persons were received to the churches connected with the Syria mission during the last year reported.

— Six persons were added to the native church at Yedo, Japan, on the first Sabbath in January.

— In India, from 1861 to 1871 the number of foreign missionaries was increased by only nine — from 479 to 488; but the number of ordained natives went up from 97 to 225, the number of "churches or congregations" from 97 to 2,278, and the number of communicants from 24,976 to 52,816.

— "In several missions in India, the increase in the Christian community has been very remarkable. Ten years ago the American Baptist missions in the Te-

lugu country had only 23 converts; they have now 6,418. In Chota Nagpore the increase has been from 2,631 to more than 20,000, a little more than two thirds of whom are attached to Gossner's mission, the remainder being associated with the Society for the Propagation of the Gospel. The Christians of the American Episcopal Methodist mission have advanced from 305 to 1,835, or at the rate of 500 per cent.; the converts of the American Reformed Church have increased from 796 to 2,478, or more than 200 per cent.; and of the American Lutherans, from 367 to 2,470, or upwards of 500 per cent."

— Mr. Baird writes from Monastir: "The fact that Macedonia and Thessaly are the noted provinces for brigandage, does not speak very well for the civilization. Murders are frequent, and lawlessness rife; much more so than around Eski Zagra. In P——, eight hours from here, the doctors won't go out after dark, because they are liable to be murdered. In this city, unmarried women, especially if young and pretty (and some of the Wallachs are very handsome), do not dare to go out on the street even in mid-day. When they visit my wife they come across the garden walls."

— Rev. Edward Millard, of Innsbruck, corrects a statement transferred to the "Gleanings" in the Herald for February last, in regard to the Polish Scriptures. He says it is not true that there has been no edition of the Polish New Testament in circulation except one prepared by a Jesuit. "There has always [long?] been a Protestant version (the celebrated Danic edition), both of the entire Bible and of the New Testament; and it has always been, and is still being circulated."

— A missionary at Monastir, European Turkey, writes: "I noticed the other day, in one of the warehouses, quite a number of barrels of Boston rum. I think America sends to this city more liquor than gospel light. In making calls on New Year's day, and other holidays, I have frequently seen New England rum offered to guests."

— Dr. Bliss, President of the Syria Protestant College (Beirút), states that all the graduates, forty-five, are "well em-

ployed." The Turkish Government has recognized the medical department of the college as a branch of the Imperial College at Constantinople; and the Egyptian Government decides to place the graduates on the same footing as physicians holding medical diplomas issued in the United States.

— Mr. Dawson, of Chindwara, in the Central Provinces [India], wrote on the 16th of January that he had prepared and printed an elementary book in the Gondi language. He had also translated and printed the Gospels of Matthew and Mark in Gondi. Books being thus, for the first time, provided, Mr. Dawson is anxious to set up schools among these simple aborigines.

— Dr. Templeton, writing on the 15th of January, mentions that he has been, so far, successful in setting up a female boarding-school among the Santals, an aboriginal tribe in Bengal. Six pupils have been received, and more are expected to come in from the villages around.

— "A striking thing has occurred among a race of aborigines, living in North-East Bengal, the Khasias (or Cossys). The heir-apparent of the chieftainship of one of the most important tribes has been baptized by the Welsh Calvinistic missionaries. This, to all appearance, involves the sacrifice of his prospect of succession to the chieftainship; but he declares himself perfectly ready for all the consequences of his baptism. These cannot be insignificant. It is possible that, in the first instance, persecution may arise; but it is still more probable, if he is faithful to his Christian profession, that the whole race of the Khasias may, ere long, come over to the faith. They amount to about one hundred and fifty thousand souls."

— A native non-Christian newspaper, the "Indian Mirror," states: "A very interesting question was mooted the other day at a meeting of the Calcutta Missionary Conference, namely, how far Christianity is exciting interest among the natives of the country, apart from missionary influence. Dr. Jardine is reported to have expressed his conviction that many

natives are in the habit of reading Christian works, although they have never come in contact with any missionary. This is true to the letter. We might say even more. Many not only read Christian works, but also revere Christ; and yet no missionary ever taught them to do so. The secret influence of the spirit of Christ on the heart of Hindoo society is a fact of a suggestive character."

— The journal of an evangelistic tour by a native preacher in Bengal, is given in the "Bengal Christian Herald." It appears that almost everywhere the preacher was received with respect, and, in most places, with kindness. The people often pressed the Christian to stay at their houses. They begged him to settle among them, and preach to them at leisure. The Mohammedans were still kinder than the Hindoos. A number of young men confessed with sorrow that they had no religion, but expressed an earnest desire to examine the claims of Christianity.

— The people known as Syrian Christians, in Travancore, in the extreme south of India, say their church was planted by the Apostle Thomas. They number at least two hundred thousand souls. The Portuguese endeavored, by frightful persecutions, to drive them into the fold of Rome; but succeeded only with a portion. "Recently there has been a blessed awakening in this most venerable church. It has affected both priests and people.

A deep sense of sin is felt in many places. The Scriptures are eagerly purchased and studied. 'Whenever they hear about the sufferings of Christ, they weep bitterly.'"

ARRIVALS.

Rev. J. S. Chandler and wife arrived at Madura, India, December 12, 1873, and Rev. W. S. Howland and wife reached the same place, after visiting his parents in Jaffna, Ceylon, January 7, 1874.

DEPARTURES.

REV. OLIVER CRANE, of Morristown, N. J., Rev. Marcellus Bowen, of Springfield, N. J., Mrs. Flora P. (Stearns) Bowen, from West Hartford, Conn., and Miss Ardelle M. Griswold, of the Western Turkey mission, sailed from New York, March 8, in the *Cuba*, for Liverpool, on the way to Turkey. Mr. Crane, who has been twice before connected with the missions in Turkey, in view of the urgent necessities of the Central Turkey mission, his first field, cheerfully leaves his family and goes again, for a time, to Aintab, his station more than twenty years ago, to meet a present want. Miss Griswold returns to the field, and Mr. and Mrs. Bowen, new laborers, go to join the Western Turkey mission. Mr. Bowen is a graduate of Yale College and Union Theological Seminary.

DONATIONS RECEIVED IN FEBRUARY.

MAINE.

Cumberland county.	
Cumberland, Cong. ch. and so.	40 00
Gorham, Cong. ch. and so. 16; a friend, 10;	26 00—66 00
Hancock county.	
Bucksport, Elm st. ch. and so.	60 00
Oriand, H. T. Buck, for Madura,	22 00—72 00
Kennebec county.	
Waterville, Cong. ch. and so.	12 00
Lincoln and Sagadahoc counties.	9 00
Southport, Friends,	
Somerset county.	
North Anson, Tilson H. Spaulding,	5 00
Union Conf. of churches.	
North Bridgton, Cong. ch. and so.	20 00
	184 00

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
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Ridge, Cong. ch. and so. 42 50, m. e. 4 57;	47 07
Sullivan, Cong. ch. and so.	21 00—58 07
Coos county.	
Colebrook, Cong. ch. and so. m. e.	12 60
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Nashua, 1st Cong. ch. and so. m. e.	
31 85; Oliver st. Cong. ch. and so.	
to const. Rev. J. S. BLACK, H. M.	
73 06;	104 91
Merrimac co. Aux. Society.	
New London, Seth Littlefield,	10 00
Webster, 1st Cong. ch. and so.	45 00—55 00
Rockingham county.	
Atkinson, Cong. ch. and so. m. e.	9 69
Kensington, Cong. ch. and so.	10 00
Northwood, Cong. ch. and so.	25 00
Salem, Cong. ch. and so.	6 25—50 94
Stratford county.	
Great Falls, 1st Cong. ch. and so. to const. Rev. S. W. Wren, H. M.	51 00

Sullivan co. Aux. Soc. N. W. Goddard, Tr. Meriden, N. Barrows,	4 50	Middlesex Union.	
	347 02	Dunstable, a friend, Tyngsboro, Evan. ch. and so. (for 1873),	2 00 28 78—30 78
VERMONT.		Norfolk county.	
Bennington county.		Foxboro, D. Carpenter, South Brattleboro, Cong. ch. and so.	100 00 5 29
Bennington, 2d Cong. ch. and so.	39 00	m. c.	
Caledonia co. Conf. of Ch's. I. A. Howard, Tr.		South Weymouth, 2d Cong. ch. and so., to const. <i>Ellis Weeks</i> , H. M. 100 00—206 29	
Lower Waterford, Cong. ch. and so.	40 41	Old Colony Auxiliary.	
St. Johnsbury, Luke Spencer,	50 00—90 41	Rochester, a friend, Plymouth county.	25 00
Chittenden county.		Hanover, 4 Corners, Rev. T. D. P. Stone, 6; Mrs. Robert Sylvester, 5;	10 00
Westford, Cong. ch. and so.	22 00	South Plymouth, 2d Cong. ch. and so.	2 67—12 67
Franklin co. Aux. Soc. C. B. Swift, Tr. East Berkshire, Cong. ch. and so.	13 00	Suffolk county.	
Orleans county.		Boston, Phillips' ch. 386, m. c. 53; Highland ch. 484, m. c. 34 19, <td></td>	
Glover, Cong. ch. and so.	24 00	to const. Rev. A. E. DENNISON and F. C. RUSSELL, H. M.; Park st. ch. 283 01; Union ch. 260 55; Central ch. 249 78; Mount Ver- non ch. 150; Vine st. ch. 100, m. c. 18 50; Central (Jamaica Plain), 18; Trinity (Neponset), 16 66; Maverick ch. m. c. 15 18; Evan. (Brighton), 10; H. B. 10; F. B. P. 10; An old friend, 10; Cash, 10; a friend, 5; a friend (Num. v. 7 and 8), 5;	
Lowell, Cong. ch. and so.	5 50—22 50	2,627 90	
Rutland co. James Barrett, Agent, West Rutland, Rev. J. K. Williams, Windor co. Aux. Soc. Rev. G. H. Drake and J. Steele, Tr's.	10 00	Chelsea, Central Cong. ch. and so. m. c.	32 02—2,659 92
Chester, Cong. ch. and so.	15 00	Worcester co. North.	
Woodstock, 1st Cong. ch. and so.	26 13—44 13	Winchendon, North Cong. ch. and so.	170 72
	245 14	Worcester co. Central Asso'n. H. H. Sanford, Tr.	
Legacies.—Berlin, Rev. Truman Per- rin, by S. F. Nye, Ex'r, in part,	50 00	Auburn, Cong. ch. and so.	51 04
Georgia, Susan G. Biles, by H. M. Stearns, Trustee, add'l,	28 57—78 57	Princeton, Cong. ch. and so.	18 00—69 04
	326 61	—, M. P.	500 00
MASSACHUSETTS.		—, a friend,	50 00
Barnstable county.		—, a friend,	5 60
Centreville, Cong. ch. and so.	9 07	7,044 59	
Yarmouth, Cong. ch. and so.	84 50—94 17		
Berkshire county.			
Pittsfield, a member of 1st Cong. ch.	2 00	Legacies.—Boston, Mrs. Lucy Blake (Dorchester), by Emma I. Brown and Herbert Clapp, Ex'r,	100 00
Sheffield, Cong. ch. and so.	8 25—10 25	Pittsfield, Mrs. Lydia B. Holden, by J. Baldwin, Ex'r, to const.	
Bristol county.		Mrs. MAHALA B. BUTLER, H. M. 100 00	
Fall River, 1st Cong. ch. and so., to const. Mrs. F. L. SLADE and AN- DREW BORDER, H. M.	239 18	South Hadley, Mrs. Charles Lyman, by Calvin Russell,	100 00
		West Springfield, Lucy Bagg, by C. Marsh,	100 00—400 00
Essex county.		7,444 39	
Andover, South Cong. ch. and so., to const. J. F. RICHARDS, J. A. ABROT, S. WOODMAN, and HANNAH E. WHITFIELD, H. M. 188 00; West ch. and so. 70 90; Lizzie B. Pier- son, 50;	508 90		
Methuen, 1st Parish ch. m. c.	55 72	RHODE ISLAND.	
North Andover, Cong. ch. and so., add'l,	5 00—869 62	Pawtucket, Cong. ch. and so. m. c. 76 28; Gents' Asso'n, 91 50; Ladies' ditto, 15; Special fund, 110;	292 78
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		CONNECTICUT.	
Beverly, Dan. st. Cong. ch. and so. m. c.	30 00	Fairfield county.	
Danvers, 1st Cong. ch. and so.	149 25	Bethel, Cong. ch. and so.	20 00
Salem, a friend, deceased,	150 00	Ridgefield, 1st Cong. ch. and so.	
Saugus, Cong. ch. and so.	82 37—411 72	m. c.	37 14—57 14
Hampshire county, Aux. Soc. Charles Marsh, Tr.		Hartford county. E. W. Parsons, Tr.	
Chester, 2d Cong. ch. and so.	35 00	East Granby, Cong. ch. and so.	5 47
Chicopee, 2d Cong. ch. and so. 45;	33 83	East Windsor, Cong. ch. and so.	50 00
3d Cong. ch. and so. 27 85;	73 83	Enfield, C. Terry Knight,	10 00
Holyoke, 2d Cong. ch. and so.	74 75	Hartford, Wethersfield Ave. ch. 103;	
Springfield, 1st Cong. ch. and so.	149 25; "Unabridged," 600; H. M. 220;	a friend, 10;	113 00
	869 25—1,052 83	South Glastenbury, H. D. Hale and Mrs. N. Hubbard,	25 00
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.		Suffield, 1st Cong. ch. and so.	34 46—237 92
Cummington, Cong. ch. and so.	25 92	Litchfield county. G. C. Woodruff, Tr.	
Easthampton, 1st Cong. ch. and so.	57 79	Tunxiscon, Cong. ch. and so.	43 67
Hadley, 1st Cong. ch. and so. 45 25;	61 85	Woodbury, North Cong. ch. and so.	33 00—76 67
North Cong. ch. and so. 16;		Middlesex county. John Marvin, Tr.	
Northampton, 1st Cong. ch. and so. m. c.	10 06	Chester, Cong. ch. and so.	100 00
Westhampton, Cong. ch. and so.	23 00	Deep River, Cong. ch. and so.	53 75
Williamsburgh, 1st Cong. ch. and so.	58 20—272 82	Middletown, 1st Cong. ch. and so.	
		17 98; J. F. Huber, for Madura, 1; 15 98—172 73	
Middlesex county.		New Haven County. F. T. Jarman, Agent.	
Billerica, Cong. ch. and so.	10 00	Birmingham, Cong. ch. and so. m. c.	22 97
Cambridgeport, Chapel Cong. ch. and so. m. c.	10 42		
Newton, Eliot ch. and so., add'l,	300 00		
Wayland, Cong. ch. and so. 53 76;			
m. c. 15 10;	53 86—374 28		

Guildford, Mrs. Lucy E. Tuttle,	50 00	Medina, 1st Cong. ch. and so.	10 00
Middlebury, Cong. ch. and so.	35 88	Newburgh, Welsh Cong. ch. and so.	5 00
New Haven, 1st ch. m. c. 12 26;		Oberlin, Rev. R. T. Cross, 10; Homer	20 00
North ch. m. c. 9 50; a friend,		Johnson, 10;	
1 50;	23 26	Toledo, 1st Cong. ch. and so.	200 00
46 82 ack'd last month as from 1st		—, a friend,	2,000 00-2,805 17
church, should have read thus,—		INDIANA.	
"Annual Meeting, balance, 45 82."			
South Meriden, Cong. ch. and so.	9 65	Fort Wayne, Plymouth ch. and so.	41 50
West Haven, Cong. ch. and so. m. c.	5 57	Stockwell, Martha L. Newcomb,	150 00-191 50
West Meriden, B. K. Breckinridge,	3 00		
Wolcott, Cong. ch. and so.	6 60	ILLINOIS.	
Woodbridge, Cong. ch. and so.	90 00-245 83	Altona, Cong. ch. and so.	10 00
New London co. C. Butler and L. A.		Du Quoin, G. F. Foster.	12 50
Hyde, Trs.		Galesburg, 1st Ch. of Christ, 117; Mrs.	
Bearah (Fitchville), Mrs. Sherwood		B. F. Wheeler, 5;	122 00
Raymond, to constitute Shawwood		Lyndon, Mrs. H. B. Deming,	1 00
RAYMOND PRABODY, H. M. 100; Rev.		Mattoon, Cong. ch. and so.	20 00
N. S. Hunt and family, 20;	120 00	Newark, Horace Day,	5 00
East Lyme, G. H. Webb,	10 00	Plainfield, Cong. ch. and so.	5 00
Lebanon, Exeter ch. and so.	36 51	Princeton, Elmira Jones,	15 00
Ledyard, Cong. ch. and so.	32 64	Quincy, Mrs. Mary Ballard,	10 00
New London, 2d Cong. ch. and so.		Sandwich, Cong. ch. and so.	25 65
m. c.	7 83	Wheaton, 1st Ch. of Christ,	8 77
Norwich, Broadway ch. and so.	6 87-213 85	Woodburn, Cong. ch. and so.	55 20
Windham co. Rev. H. F. Hyde, Tr.		Wyanet, Cong. ch. and so.	4 10-289 23
Chaplin, Cong. ch. and so., to const.			
J. W. LINCOLN and Mrs. MARY J.		MISSOURI.	
GRIGGS, H. M.		Greenwood, Chapel,	1 25
Woodstock, 1st Cong. ch. and so.	129 15	Kansas City, 1st Cong. ch. and so.	43 85-45 10
	38 73-167 88		
	1,171 63	MICHIGAN.	
		Flint, 1st Cong. ch. and so.	26 03
NEW YORK.		Pleasanton, Cong. ch. and so.	5 00
Brooklyn, Church of the Pilgrims (A.		Potterville, Mrs. B. Landers,	5 00
Baxter, 500; H. P. Bush, 500; S.		Richland, 1st Cong. ch. and so.	33 69
B. Chittenden, 250; John S. Ward,		Romeo, Cong. ch. and so.	70 28
100; G. D. Pitkin, 25; A. Matthew-		Webster, Cong. ch. and so.	18 40-158 35
sos, 3), 1,378; Clinton Avenue ch.			
E. Thompson, 100;	1,478 00	MINNESOTA.	
Buffalo, T. D. Demond,	10 00	Duluth, Pilgrim Cong. ch. and so.	10 65
Burnt, Mrs. K. Wilson, 5; Miss Ellen		Hastings, a friend,	5 00
Wilson, 5;	10 00	Lake City, Cong. ch. and so., add'l,	1 00
Butternuts, Rev. A. Wood,	10 00	Minneapolis, Vine st. Cong. ch. and so.	
Catakill, I. R. Day,	26 00	4 54; L. B. Graham, 10;	14 54-31 19
Denton, Presb. church,	12 50		
East Otto, Cong. ch. and so.	10 00	IOWA.	
Eaton, Cong. ch. and so.	36 59	Cass, Cong. ch. and so.	20 25
Flushing, John Lockie,	10 00	Decorah, 1st Cong. ch. and so., for	17 85
Havanna, Sophia B. Brown,	10 00	1873,	
New York, John Stokes, 300; Charles		Des Moines, J. S. Longley,	10 00
E. Pierson, 25; a friend; W. M.		Lewis, Cong. ch. and so.	17 00
Raymond, 9; J. H. Pedro, 2;	346 00	Muscatine, German Cong. ch. and so.	2 65
Palmyra, George G. Jessup,	3 00	Vinton, Mrs. Anna Riggs Warms,	2 00-69 75
South Salem, Elizabeth Beers,	2 00		
Utica, Cong. ch. and so.	18 00	Legacies.—Dubuque, George C. Dean,	
Watertown, Miss P. F. Hubbard,	4 00	by Charles B. Dean,	500 00
Westmoreland, Cong. ch. and so.	6 00-1,986 09		669 75
Legacies.—Lima, Alexander D. Miner,			
by George Thayer, Es'r,	100 00	WISCONSIN.	
	2,086 09	Evansville, Cong. ch. and so.	10 00
NEW JERSEY.		Koshkonong, Cong. ch. and so.	10 00
Brickburg, Presb. church,	16 00	Whitewater, Cong. ch. and so.	15 06-35 06
Elizabeth, 2d Presb. church,	12 50		
Montclair, Cong. ch. and so.	180 74	KANSAS.	
Orange, 1st Valley ch., "Sys. Benef.",	190 90	Fort Leavenworth, Mr. and Mrs. G. W.	
South Orange, Presb. ch. and so.	50 00-450 14	Baird,	25 00
PENNSYLVANIA.		Millwood, Charles S. Foster,	5 00
Brownsville, Com. on Mis. of Cumb.		—, J. P. C. K.	6 00-35 00
Presb. ch. (of which from East Lib-			
erty, to const. JESSE OGLEVEY, H. M.,		CALIFORNIA.	
100);	190 00	Grass Valley, Cong. ch. and so.	15 00
Indiana, J. L. P. McAllaster,	6 00	Sacramento, 1st Ch. of Christ,	118 88
Mahanoy City, 1st (Welsh) Cong. ch.		San Francisco, 1st Cong. ch. and so.	58 76-157 59
and so.	14 90		
Philadelphia, Theodore Bias, 200; a		CANADA.	
friend, 10;	210 00-419 90	Province of Ontario,—	
TEXAS.		St. Catharines, 1st Presb. church,	66 40
San Antonio, S. M. N.	2 50		
OHIO.		FOREIGN LANDS AND MISSIONARY STATION.	
Belleview, Cong. ch. and so.	10 00	China, a friend, to const. ANNE FRANCIS,	
Brighton, Cong. ch. and so.	7 60	Mrs. ELIZA WILLIAMS, and Rev. A. L. RIGGS,	
Bryan, S. E. Blakeslee,	10 00	H. M.	250 00
Hyrnia, 1st Presb. church,	203 00	Dakota Mission, Kettle Lakes ch. 5 00; Good	
Huntington, Cong. ch. and so.	40 00	Will ch. 3 27; Long Hollow ch. 2 62; May-	
Kinnaird, Mary Christie, 2 50; L.		aman, ch. 5 06;	16 55
Fobes, 1 61;	4 17	England, Arundel, GEORGE WILKES, to const.	
		himself H. M., 100; London, William S.	
		Lee, 20;	120 00

[May, 1874.]

Mahratta Mission, T. Graham, 28	H. S. D.,	
Co. Tripe, 5.00	Gawabia, 15.12	
A. K. Nairne, 1.12	a friend, 10.9.67	
Sandwich Islands, Hilo, Native ch. coll. 112,		181 91
Mrs. L. B. Coan, 11.20	123.20	Honolulu,
E. K. Bingham, 11.20		134 40
Syria, a member of the Syria Mission, In memoriam,		5 00

MISSION WORK FOR WOMEN.FROM WOMAN'S BOARD OF MISSIONS FOR THE
INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer,	1,246 29
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FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Dillingham, Honolulu, S. I., Treasurer.	
For support of Mrs. Hiram Bingham, of the Gilbert Islands,	448 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Lyme, Cong. s. s. 11.20; Norrid-	
woock, Cong. s. s. 26.75;	37 95
NEW HAMPSHIRE.—Amherst, Cong. s. s. 25;	
Auburn, Cong. s. s. 8.36;	33 26
VERMONT.—Junierville Missy Society,	2 00
MASSACHUSETTS.—Boston, Old South s. s. 25;	
Woburn, 1st Cong. s. s., for a student at	
Amazinimotote, 50;	75 00
RHODE ISLAND.—Tiverton, Cong. s. s.	8 00
CONNECTICUT.—Greenville, Cong. s. s. 50.01;	
North Coventry, Cong. s. s. 20; South	
Windham, 1st Cong. s. s., for a student un-	
der Dr. Haynolds, Eastern Turkey, 40.50;	
NEW YORK.—Rodman, S. S. Missy Society	
of Cong. church,	49 66
NEW JERSEY.—Newark, 1st Cong. s. s.	70 00
Ohio.—Gambier, Mission Circle, for "Pak-	
kian," Madura, 20; Huntington, Cong. s.	
s., for the Gilbert Islands, 12;	32 00
ILLINOIS.—Aurora, Annie P. Cheney,	1 00
MISSOURI.—St. Louis, Class in 1st Cong. s. s.	30 00
WISCONSIN.—Beloit, 2d Cong. s. s. 13.10;	
Koshkonong, Cong. s. s. 7.62;	20 62
KANSAS.—1st Cong. s. s., for Tungchow,	
China,	10 00
	460 10

Donations received in March,	\$18,723 50
Legacies	1,078 57
	19,802 07

Total, from Sept. 1st, 1873, to
March 31st, 1874, \$218,863 97New York. Mrs. W. B. Hatch and Mrs. Henry
L. Clapp, one communion set, for the church
at Talas, Turkey, value \$31 50**FOR WORK IN NOMINALLY CHRIS-
TIAN LANDS.**

MAINE.	
Gardiner, Cong. ch. and so. 20; a friend,	
10;	30 00
Hiram, Two friends in Union church,	7 00
Lyman, Rev. S. W. Pearson,	10 00
South Berwick, Alvan Tobey,	10 00—57 00

NEW HAMPSHIRE.	
Atkinson, Rev. Jesse Page,	5 00
Meriden, N. Barrows,	2 00
Pelham, Cong. ch. and so.	46 50
Stratham, Cong. ch. and so.	15 75—70 15

VERMONT.	
Granby, Cong. ch. and so.	4 10
Pittsfield, J. D. Clark,	5 00
, a friend,	3 00—12 10

MASSACHUSETTS.

Andover, Westch. and so. 61.18; South	
Cong. ch. and so. 32 25;	33 43
Amherst, 1st Cong. ch. and so.	58 96
Auburndale, Mrs. Sewall Harding,	5 00
Boston, Park st. ch. and so. 58 92;	
Union ch. and so. 549.44; Phillips	
ch. and so. 294.10; Old South ch.	
and so. 158; a tithe doubled, 25;	
H. B. H. 10; F. B. P. 5;	1,643 46
Chester, 2d Cong. ch. and so.	7 70
Dunstable, a friend,	2 00
East Longmeadow, Cong. ch. and so.	20 00
Easthampton, 1st Cong. ch. and so.	15 00
Holyoke, 2d Cong. ch. and so.	6 50
Meirose, Ortho. Cong. ch. and so.	85 00
Monson, Rev. D. N. Coburn,	5 00
Natick, 1st Cong. ch. and so.	166 00
Palmer, 2d Cong. ch. and so.	10 47
Rochester, a friend,	50 00
South Wilbraham, Dea. S. Sessions,	3 00
South Plymouth, 2d Cong. ch. and so.	20 00
Springfield, 1st Cong. ch. and so.	16 58
Westhampton, Cong. ch. and so.	20 50
Whately, Cong. ch. and so.	25 10
Woburn, 1st Cong. ch. and so.	52 00
Worcester, Central ch. and so. (of wh. 25 for supply of pulpit),	75 72-2,881 87

RHODE ISLAND.

Barrington, Cong. ch. and so.	100 00
Little Compton, Rev. A. M. Rice,	20 00
Pawtucket, a friend,	50 00
Tiverton, Cong. ch. and so.	6 00—176 00

CONNECTICUT.

Guildford, Mrs. Lucy E. Tuttle,	50 00
New Haven, Mrs. E. G. Baldwin, for	
Mexico,	5 00
New London, a lady of 1st Cong. ch.	
60; 2d Cong. ch. and so. 153 27;	203 27
North Coventry, A. Kingsbury,	20 00
Norwich, 1st Cong. ch. and so. m. o.	15 68
Salisbury, Lucy S. Clark,	2 00
Thompson, S.	2 00
Wilton, Cong. ch. and so.	25 00—322 98

NEW YORK.

Brooklyn, Clinton Ave. ch., E. Thompson,	
Butternut, Rev. A. Wood,	5 00
New York, Hannah Ireland, 100; Rev.	
B. N. Martin, D. D., 10;	110 00—165 00

PENNSYLVANIA.

Jeanville, J. M. Thomas and wife, for	
Mexico,	5 00

OHIO.

Huntington, Cong. ch. and so.	17 50
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INDIANA.

Stockwell, Martha L. Newcomb,	100 00
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ILLINOIS.

Galesburg, 1st Church of Christ,	48 90
Mattoon, Cong. ch. and so.	5 55—53 35

MICHIGAN.

Mount Morris, Amasa Currier,	10 00
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IOWA.

Chester, Cong. ch. and so.	23 00
Council Bluffs, Rev. B. Talbot, for	
Mexico,	2 00
Genoa Bluffs, Cong. ch. and so.	16 90
Glenwood, L. S. Williams,	5 00—45 90

WISCONSIN.

—, a friend, by Rev. J. Porter, for Mexico,	200 00
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Received in March, \$3,618 30

Total for Nominally Chris-
tian Lands, from Sept. 1st,
1873, to March 31st, 1874, \$14,400 71

4.
87
00
98
00
60
00
88
00
90
00
30
71